

The CHRISTIAN CENTURY

A Journal of Religion

The Church in Russia

By Reinhold Niebuhr

Kagawa Diagnoses American Religion

By Ina C. Brown

The War Department Discovers God

By S. Ralph Harlow

Prohibition and Jeffersonian Doctrine

By Howard G. Lytle

The Press and Gambling

An Editorial

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The CHRISTIAN CENTURY

September 24, 1930

CHARLES CLAYTON MORRISON, *Editor*
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FRED EASTMAN

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VERNON NASH, HAROLD E. FEY

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The Office Notebook

A little parenthesis in an editorial which appeared in The Christian Century last June, has been called to the attention of the editors as erroneous. The editorial was entitled, "A Baptist Joke," and dealt with the action of the Northern Baptist convention in rejecting resolutions for closer working relations with the Disciples' communion. In its desire to be fair, the editorial said: "Perhaps the Disciples would have done no better had the proposal come to them first." Here the editor betrayed his lack of omniscience, for the proposal had come to the Disciples first and they had done better! It was at Seattle more than a year ago. Their general convention approved the proposal and by a unanimous vote! This year's convention of the Disciples will meet in Washington, D. C., next month. It is to be hoped that, if the matter comes up again, they will not take the action of the Baptist convention too seriously. Most Baptists themselves are now chagrined over it.

Having learned about Chicago gangdom from one St. Louis newspaper, it is interesting to find the inside of Illinois politics explained by another. Here is the way the Post-Dispatch puts it: "And Ruth said to the dry voter and to the wet voter in Illinois, 'Entreat me not to leave either of thee or to return from following after either of thee; for howsoever thou believest, I will believe; and where thou markest thy ballots, there would I have my name; thy votes shall be my votes and thy office my office. When thou wouldst abstain or drink, then would I have thee do the same; the god of politicians help me if aught but death part thee and me.'"

William Lyon Phelps names 21 books that we all should have read during the past year. The first two he puts in a class by themselves. They are "The Story of San Michele," by Axel Munthe, and "By Way of Cape Horn," by A. J. Villiers. The other 19 follow: "Uncle Sam's Attic," Davis; "Humanity Uprooted," Hindus; "Roosevelt, the Story of a Friendship," Wister; "Yesterdays," Wing; "Lone Cowboy," James; "Science and the New Civilization," Millikan; "Romance of the Machine," Pupin; "Who Moved the Stone?" Morrison; "Mary Gladstone's Diary"; "Shepherds in Sackcloth," Kaye-Smith; "Laughing Boy," LaFarge; "The Selbys," Green; "The Patriot's Progress," Williamson; "Somewhere in This House," King; "The Tag Murders," Daly; "Number Naught," Truss; "The Lion and the Lamb," Oppenheim; "The Scarab Murder Case," Van Dine; "The Gang Smasher," Clevely. Well, how many have you read?

Contributors to This Issue

INA CORINNE BROWN, staff member Epworth League, Southern Methodist church, Nashville, Tenn.
S. RALPH HARLOW, professor Smith college, Northampton, Mass.; on leave in Athens, Greece.
HOWARD G. LYTLE, minister Wesley foundation, Miami university, Oxford, O.
B. H. BRUNER, minister First Christian church, Greencastle, Ind.
WARE W. WIMBERLEY, minister First Presbyterian church, Greenfield, Ia.
LUCIA TRENT, poet, author "Children of Fire and Shadow."
REINHOLD NIEBUHR, contributing editor. This is the third in a series of five articles.

The CHRISTIAN CENTURY

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EDITORIAL

THE German election shows plainly the desperation with which millions of Europeans confront the future. The six million Germans who voted for Hitler's fascist program are not swashbuckling militarists. Neither have they always believed in a dictatorship. The fact that the Hitler party polled only 800,000 votes two years ago proves that. But, under the pressure of rising taxes, rising unemployment, and rising reparation payments, these people have turned to the proposal of a dictatorship as a way out of their despair. Almost equally impressive was the communist victory in Berlin, and the increase in the communist representation in the reichstag from 54 to 75 votes. Hitler's party is as far to the right as the communists are to the left, but both offer salvation through a dictatorship. The leadership of a political adventurer of the Hitler type is much more likely to land Germany in misery than in national prosperity. But this readiness to resort to desperate expedients indicates a degree of popular unrest which reason may not hold back from tragic adventures. To anyone who has believed that the forcing through of the Young plan had stabilized central Europe, the German election will provide subject matter for deep reflection.

When Children Judge The Movies

BRYN MAWR, Pennsylvania, seems to have been the first community to try out in practice the proposal made by Maxwell S. Stewart in the pages of *The Christian Century* for courses in movie evaluation. The daily vacation Bible school conducted in this Philadelphia suburb contained children from all kinds of homes, from both public and private schools, with both Protestant and Catholic backgrounds. A class of 24 boys and girls, ranging from 12 to 14 years of age, was chosen for the experiment. Seventeen of these children were Protestants, among whom there were five Negroes. The other seven were of Irish and Italian parentage, and were Catholics.

They proved to be fairly regular attendants at the movies. At the close of a detailed report of the experiment the Rev. Harold B. Long writes: "Do the results prove anything? I do not know. We only had one month in which to try it. But it was evident that each picture was given a more critical appraisal than the one preceding it. More and more were they emphatic that 'children,' meaning boys and girls younger than themselves, should not see 'grown-up' pictures." "A course in moving picture appreciation lasting a year would undoubtedly change the attitude of every boy and girl in the class," Mr. Long believes. And then, with his own experience of a month behind him, he adds this closing sentence: "But it would nearly kill an intelligent teacher, having to sit through every picture that came."

Change Plans for Church Peace Conference

WITH little attention from most religious bodies plans are developing for the gathering, two years hence, of the most ambitious peace conference ever held. This is to be known as the World Conference for International Peace through Religion. It is to be composed of about 300 delegates drawn from all the principal religions of the world. Commissions are now working on preliminary studies dealing with the influences that make for war; the spiritual resources by which they can be met; the contribution religion has to make to world peace, and the best methods available for the making of this contribution. It was the original hope that this conference, which owes its design largely to the inspiration of Dr. Henry A. Atkinson, might meet somewhere in the east. Calcutta, Colombo and Jerusalem were all mentioned. But when the executive committee, comprising about sixty persons, met in Switzerland last month, it was agreed that this is not an auspicious time in which to hold peace conferences in the orient. The conference will therefore convene in Washington, D. C., in November, 1932. It will be held, the official report explains, as a part of the bicentenary

celebration of the birth of George Washington. Just what the connection is between a conference for peace through religion and the 200th birthday of George Washington does not immediately appear, but doubtless the committee will have an explanation fully worked out before November, 1932. The idea of bringing together all the religious forces of the world to bind them in a common crusade for world peace is both stimulating and sound. The value of the conference, however, will depend largely on the degree to which it avoids platform generalities and deals realistically with the courses by which the nations from which the ecclesiastical delegates come are contributing to the outbreak of new wars.

Turning Blue Monday To Good Use

MONDAY is the traditional preacher's day off. Sunday has been the climax of his week; Monday is his day of what Safed's Turkish bath attendant called "relapsation." Ministers have formed all sorts of habits for spending the day. In the cities, some of them attend ministers' meetings as regularly as the midweek prayer meeting. Perhaps more so. Others find no surcease from the burdens of their profession in that kind of fellowship, and try to get as far away as possible from every reminder of their regular duties. Still others find the day just a torment to be lived through, in any fashion that may offer, knowing that with the coming of Tuesday there will be a return of enough energy and optimism to carry the job on through another week. But probably none of these ministers would, if asked, hold himself completely satisfied with his use of his day off. It is of interest, therefore, to wonder what response the graduate school of theology at Oberlin will have to its proffer of special Monday courses for working pastors. According to our correspondent from Ohio, Oberlin has so arranged things that a minister can take five hours a week of credit work, all on Monday. That, for many a man tired after the heavy schedule of Sunday, would seem like a pretty stiff load. Of course, a man need not take all the five hours unless he so desires. But even if he does elect to tackle the maximum, is he not likely to find, in the complete change of interest, and in the consequent exposure of his mind to new stimulations, the best possible use of Monday? We believe that Oberlin's new venture is a valuable one, and might well be taken up by other seminaries.

The Rising Tide of Negro Protest

BECAUSE the situation which it illustrates is so serious, we have determined to disregard the considerations which, under ordinary conditions, would impel us to make no reference to the matter and to comment on the contents of a recent issue of a metropolitan newspaper. Across the front page

of this paper there was displayed, in sensational type, this headline: "Two Rape Grandmother." Beneath it appeared this subsidiary headline: "Woman Is Victim of Gary, Ind., Whites." The news report opened in this fashion: "Immediately after it was reported that two men under arrest in Marion, Indiana, had raped a white girl several weeks ago, newspapers throughout the country stated that the jail was being stormed. In their next editions the report was carried that the two men had been lynched in the courthouse yard. Now a week after two men have been under arrest for robbing, assaulting and raping a race woman, 50 years old, and a grandmother, it is reported that there will be little or no conscientious prosecution." Hideous details of the alleged crime followed; the contrast being kept to the front between the fate of the Negroes lynched in one part of the state of Indiana and the purported safety of the whites, even from legal punishment, accused of the same crime in another part of the same state. The newspaper is, of course, a Negro journal, the Chicago Defender, one of the principal organs of the colored race in America. It has a large circulation, not only among the Negroes of Chicago, but throughout the country. To those who think that relations between whites and blacks are rapidly or largely improving, we commend reflection on this episode. This sort of thing is going on everywhere within the colored group. It is moving thousands of Negroes who have previously been quiescent to active indignation at the disparity between the treatment of white and colored wrongdoers. The situation, as a whole, is moving toward greater tensivity, and there is no wisdom in closing our eyes to the unwelcome fact.

Movies Turn Deaf Ear To Colored Plea

IT IS disquieting to place alongside this new determination of the Negro press to sensationalize reports of white outrages committed against blacks the refusal of the movie interests to interfere with the plans to reissue that trouble-breeding film, "The Birth of a Nation," as a sound picture. We are in possession of copies of correspondence which show that both Negroes and whites, leaders in the interracial movement, appealed to Mr. Will Hays. The National Association for the Advancement of Colored People presented the formal protest of the most important organization among American Negroes. Dr. Will W. Alexander, reminding Mr. Hays that he is the kind of a white southerner "brought up in a family that did not have a United States flag until after the Spanish-American war," protested on behalf of the commission on interracial cooperation. There were laid before Mr. Hays specific scenes in the film which incite to race hatred, to crime, and which inculcate contempt for the people of the colored race. Mr. Hays, and his associate Mr. Milliken, who was early drawn into the matter, were reminded how directly the display of the original silent film had con-

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tributed to the rekindling of the fires of racial passion and to the resuscitation of the ku klux klan. The klan, it will be recalled, is the real hero of the picture. Yet despite every representation from these responsible leaders, made temperately but with the utmost solemnity of warning, the movie makers are going ahead to add what they call "a sound track" to the old print, and then to release this on the public. Mr. Milliken even writes the director of the commission on interracial cooperation that he cannot see what reasonable objection can be made! Is it too far beside the mark to suggest to Mr. Milliken that it is just this insensibility to the dangers involved in such a revival of this proved fomentor of social discord that causes the objection which millions of Americans are beginning to make to the whole movie set-up?

To Study Interracial Issues At First Hand

WHILE we are on this subject of the relations between whites and blacks, it is a pleasure to be able to announce the launching of an enterprise that promises to make a constructive contribution toward betterment. It is hard not to become utterly discouraged over the interracial outlook in the United States. The editorial paragraphs preceding may suggest that The Christian Century has become discouraged. This is by no means the case; we have only become convinced that a first condition if improvement is to be secured is that the white population shall look squarely at the facts as they are. And not all the facts, thank God, are as depressing as those mentioned above. As an attempt to make white Americans conversant with the actual facts in the interracial situation Dr. Hubert C. Herring now proposes to transfer to this country and this question the technique which he has so effectively developed in his traveling seminars in Mexico. He has formed what he calls an American interracial seminar, with headquarters at 112 East 19th street, New York city. Professor Herbert A. Miller, of Ohio State university, is to be the chairman. On November 11 the seminar will assemble at Washington, D. C., to begin its study of "Negro Progress in the South." From Washington it will move to Richmond and Hampton, Virginia; thence to Raleigh, North Carolina, Birmingham, Alabama, Atlanta, Georgia, and to Nashville, Tennessee. Other points will be visited en route. The tour will close November 21.

Seeking Honesty in Raising Benevolent Funds

CHARLES S. BROWN'S article, "Juggling the Missionary Dollar," which appeared in our issue for August 27, has stirred up the hornets. He probably knows how Amos felt when that bold young prophet called the people to a greater honesty in the worship of the Lord and was himself denounced by the high priest and told to go home because he dis-

turbed the peace. No one questions the actual figures Mr. Brown presents. No one questions the validity of his contention that the basis of appeal for mission money in the major denominations is at variance with the basis of expenditure. And yet mission board secretaries and the high priests of mission budgets are furious with him because he makes it harder to raise money for missions! The lack of ethical sensitiveness in such a contention seems to us nothing short of amazing. It reflects a faith in cash greater than a faith in honesty. These objectors seem to think that God will prosper mission work financed by a lie. The condition to which Mr. Brown calls attention is not a new one. More than one mission board secretary with a sensitive conscience has denounced it, and at least one has resigned rather than be a party to it. The studies of the Institute for Social and Religious Research, particularly the one entitled "Home Mission Aid," by C. Luther Fry, have abundantly substantiated the facts. Every mission board secretary knows them. And yet the condition remains unreformed—or, more accurately, is being reformed at a snail's pace. Reforming it means withdrawing financial aid from hundreds of tiny denominational churches in competition with others of the same sort. Denominationalists and those whose official position depends upon the maintenance of the status quo oppose any such reform. Others, like Mr. Brown, who wish to see mission money spent only for the purposes for which the contributors give it, will have a continually decreasing enthusiasm for "benevolences" until the reform is effected. Between these two elements the battle is joined.

The Real Referendum

THE DRYS in Illinois face just now the most critical situation since prohibition was enacted.

There is an outspoken wet candidate for the United States senate—James Hamilton Lewis, democrat. There is an outspoken dry candidate—Mrs. Lottie Holman O'Neill, independent. There is a candidate who in her primary campaign professed to be dry, won the nomination because she was believed to be dry, and was expected to conduct her campaign for election as a head-on contest with Mr. Lewis on this issue. Since securing her nomination Mrs. Ruth Hanna McCormick has betrayed her dry constituency by pledging herself, if elected, to vote wet in the senate if a certain referendum conceived and launched by Chicago city hall politicians goes wet. Plainly, the drys have been out-manuevered, yet no blame attaches to them, for they put their trust in a woman candidate whose pledge was deemed honorable.

What now are citizens of dry convictions to do to meet this crisis? Two things. First: Defeat Mrs. McCormick by electing Mrs. O'Neill, a woman who is not only dry but whose moral character and statesmanship qualify her beyond any sort of comparison

with Mrs. McCormick to represent Illinois in the senate. The defeat of Mrs. McCormick would mean the defeat of a candidate whose political conduct, whose consuming ambition coupled with millions of money, whose demagoguery, whose alliances with the absolute worst elements in Illinois politics, and whose utter lack of convictions, make her the most sinister figure at the moment in American politics. But her defeat would mean much besides. It would mean the effectual checking of a wet strategy which, if the dries allow it to succeed in Illinois, will be adopted throughout the nation as a device for thrusting the prohibition issue into national politics on a false and unconstitutional basis. If that strategy is successful in Illinois, the dries are as good as beaten all along the line. And though the 18th amendment may not be repealed, the ground will be prepared for its effectual nullification.

Therefore, the second duty of the dry voters is to condemn and frustrate the wet trick of foisting an unfair referendum upon the people. This can be done by keeping the dry vote as low as possible. There are some dries who are bound to vote. If the W. C. T. U. imagines that it is serving the cause of prohibition by playing the game of the wets with loaded dice their organization probably cannot be dissuaded. But others should be discouraged from taking any part in the referendum. They will win this false and unconstitutional referendum by refusing to participate in it.

The dries are not afraid of a referendum—an honest and fair referendum, designed to reveal the actual will of the electorate on prohibition. They believe the nation is overwhelmingly dry in its responsible conviction, and that Illinois is a dry state, and they are willing to submit the case to the voters at any time under conditions of legality, sound procedure and a fair statement of the issue. But such a referendum cannot be expected to originate in Chicago's city hall, nor be sponsored by the political grafters and racketeers to whom Mrs. McCormick has bent the knee. Its statement of the issue would be formulated and submitted to the people in a constitutional, or at least a legal, manner either by a legislative body or by a joint group of citizens representing both wet and dry public opinion.

It is the height of political folly for the dries to allow themselves to be taunted into taking part in the present spurious Illinois referendum. The smaller the dry vote on the referendum, the more significance it will have. The larger the dry vote on this referendum, the more deeply will the dries be drawn into the snare which the wets have spread before them. The only sound position for dry citizens to take is to demand that, if there is to be a referendum, it shall be an honest and responsible one, carrying a fair statement of the issue.

The best answer to the question: "Shall the 18th amendment be repealed?" is not a "no" on the little ballot, but a cross opposite the name of Lottie Holman O'Neill.

She is the real referendum.

The Press and the Gambling Craze

THE greatest enemy of good government in our American cities is the alliance between corrupt politicians and the gangs. This alliance has created a vicious circle which decent citizenship is finding it desperately hard to break. The gangs are formed to control the profits of illegal traffic. Illegal traffic cannot exist safely without the connivance of political powers. These political powers accordingly provide protection for the gangs while they reap their illicit profits; the gangs in turn contribute vast sums and poll terrorism to maintain their political protectors in power. One evil cannot be eradicated without at the same time eradicating the other. To get rid of the gangs the American city must get rid of the corrupt politicians who now hold power. To get rid of the corrupt politicians it must get rid of the gangs.

There is a popular belief that the illegal traffic in liquor is the source of the largest illicit profit, and therefore of the greatest gang activity, in our cities today. In the nature of the case, it is impossible to secure information which will settle the question. The profits from bootlegging, beer-running, brewing and distilling, and the operations of speakeasies are very large—monstrously large. They are sufficient to explain the existence of many of our worst city situations. But persons close to the crime problem—prosecuting attorneys, police officers, journalists—believe that the profits from gambling are at least equally large, that they are growing while the profits from bootlegging are shrinking, and that they make up the stake for which the most lawless gangs are today fighting. Chicago's notorious Lingle case, for example, grows directly out of the corruption attending gambling. The illicit liquor traffic had almost nothing to do with it.

When we speak of gambling we are not using the term in any vague or loose sense. Neither do we have reference to the minor forms of personal gambling which are always going on in large communities. We are talking about gambling in the strictest legal sense, as it has been defined by the highest courts, and as it has been developed into a vast commercialized and heavily capitalized outlaw business. Specifically, for the moment, we refer to race track gambling. This, as the most common form of this illegal traffic, necessarily constitutes the most immediate menace in this field. It provides the largest part of the gambling profits for which the gangs exist.

It is appalling to see the lightness with which race track gambling is indulged in by responsible citizens. These people, who set the norms for public conduct, indulge in such gambling openly, without taking account of its illegal status, and without giving a thought to the social influence which their action is bound to have. A judge in a Chicago police court last week discharged more than a hundred prisoners

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taken in a raid on a gambling den. "Do you think I am going to sit in judgment on these men," he demanded, "when they have read within ten days of the vice-president of the United States and the governor of this state gambling at one of the race tracks in this city, and when I and almost every other judge I know do the same thing?" The judge was quite logical in his position. But did he not see the social disaster which this tolerance of a gang-controlled criminal traffic involves?

The gambling which goes on at race tracks is only a small part of the sum involved in gambling on horse races. The bulk of the stake is to be found in the sums bet by the people who seldom, if ever, go near a race track, but who place their bets with the gambling syndicates which control the gambling stations which are maintained—generally in completely open fashion—in all our cities. Professor Jerome Davis, of Yale university, in his article in *The Christian Century* for April 23, 1930, "Gambling by Wire," after a detailed study of conditions in various cities and states, estimated that about \$360,000,000 is bet annually inside race tracks, but that at least \$2,000,000,000, and probably much more, is bet on the same races on the outside. A single drive by the police to clear out this evil in one city, St. Louis, netted the arrest of more than 2,000 bookmakers in two weeks. The figures given by Professor Davis in that article have never been challenged.

It is usual to upbraid the police and other civic officers for the prevalence and growth of this gambling evil. It is obvious that to run an illegal business of such proportions the gambling syndicates must have an understanding with the powers of local government. Professor Davis carried the question into a more interior zone by demanding that the telegraph companies face their responsibility for providing the apparatus without which this particular illegality could not exist. We now propose to call attention to the responsibility of another institution—an institution that is today calling most loudly for a clean-up in municipal government, yet that is doing all that it can to encourage the growth of this evil out of which so much bad government incessantly comes. We refer to the newspaper.

Gambling on horse races, and in some cities on dog races, is a crime by legislative action and court decision in practically every state in the union. It is, moreover, a source of revenue for criminal elements and thereby a prolific source of community ill. It is growing with alarming rapidity. Yet it would wither away to next to nothing, and would thus be eliminated from the number of enemies with which the champions of good government have to wrestle, were it not for the constant encouragement and feverish cultivation which this illicit traffic receives from the newspapers.

Walk by the newsstands in a great American city—any great city: New York, Philadelphia, San Francisco, where you will. But take as a specific example, the newsstands in Chicago's loop. What will be

found? Every newspaper—those that regard themselves as pledged to promote civic righteousness as well as the sensational sheets with little sense of social responsibility—every newspaper will be found to be catering in every possible way to that portion of the public which can be induced to bet on the races. Special editions are produced to print the first odds of the day on that day's races—even though the races may be run in cities more than a thousand miles distant. Two and three "experts" are employed by each paper to give advice on betting. Intricate and exhaustive "form sheets" are given extensive space in order to chart the racing—or rather the gambling—potentialities of every horse that will run that day on every important track in the country. If the "experts" employed by a paper have been lucky in their previous day's prophecies, the newspaper announces this with gusto, hoping thereby to induce the public to gamble as these newspaper writers advise in the future.

The big city newspaper even does its best to spill this vicious evil over into smaller cities whose newspapers would never think of sharing in such a traffic. Clean as the newspapers of these smaller communities may be, the race-saturated newspapers from the large cities come pouring in on every train, by auto truck delivery, and now even in some instances by airplane, doing what they can to inveigle thoughtless citizens of the smaller communities into the pool rooms, the cigar stores, the barber shops, where local branches of the great city gambling syndicates have been set up.

Do the newspapers know what they are doing? Of course they do. They are trying to build circulation by catering to the gambling portion of the public. The more people who can be induced to gamble in this fashion, the more demand there will be for newspapers to assist them in their gambling; the more racing material in any one paper, the more that paper will be bought by those who have been caught in the gambling whirlpool. So it goes. So relentless are these papers in their pursuit of circulation, with its resultant profit, that they do not scruple to foster this illegal traffic, this source of bad government, to get it.

If the newspapers were to print the daily fluctuations of the price of bootleg booze and the addresses of the bootleggers from which it might be obtained they would not contribute any more directly to lawlessness and the undermining of good government than they do by thus encouraging the development of the gambling evil. It is frequently true in other cities, as it is in Chicago, that the actual money bets which go into the coffers of the gangs controlling the gambling syndicates can be placed at the same newsstands where the papers are bought.

The press cannot continue to carry water on both shoulders in this fashion. It is either against the forces of lawlessness or for them. It knows—better than any other institution in the community it knows—that this commercialized gambling is a major source of lawlessness and bad government. If the

press is against these evil forces, then it must face its responsibility for supplying them with means for conducting and extending their trade. The newspaper that shouts for virtue on its editorial page and peddles racing odds and results through the rest of its pages is trying to serve good and evil at the same time. It cannot be done. And the public need not take the newspaper's protestations of devotion to civic welfare seriously as long as this goes on.

The Church in Russia

[EDITORIAL CORRESPONDENCE]

Moscow, August 21.

WHATEVER may be true about the closing of the churches in Moscow, it is obvious that many churches in Moscow are still open. The city is reputed to have had 1,600 churches in the old days and sixty per cent of these are alleged to be open. Careful observers estimate the number more conservatively at 400. In most of them, daily services are held, but these are attended only by a few old men and women, a ragged and pathetic rearguard of another generation. On the feast of the Assumption the churches which we visited were crowded, and the Saturday night and Sunday services were also well attended. It seems that the abolition of Sunday as a legal holiday has affected the Sunday attendance only slightly, probably because the Saturday night service has always vied with Sunday for popularity in the Russian church.

Last Saturday night we visited a half dozen churches in Moscow. According to tradition, the Saturday night service symbolizes the Old Testament story while the Sunday morning liturgy is devoted to the New Testament, picturing the life of Christ from birth to resurrection in liturgical symbol. While the government remains undeniably hostile to religion, in spite of a recent change in policy which makes the pressure upon the churches a little less severe, and while the anti-religious propaganda in schools and clubs is having its effect upon the new generation, it will be long before Russia will become as irreligious as the communists desire. Whether the religion which still flourishes, or rather languishes, is sufficiently vital and creative to adjust itself to a new civilization, is another question.

A Greek Orthodox church is not particularly inviting to those who are not accustomed to its architecture and its form. Compared with the grace of gothic architecture, the various combinations of byzantine, romanesque and oriental architecture prevalent in the Orthodox church are uninspiring. The heavily gilded altar screens, with their numberless ikons, of which only an occasional one is good art, seem gaudy and vulgar. The invariable introduction to every church is a musty odor of stale incense and devitalized air which seems to have, or to which may be assigned, a

symbolic significance. During the service the faithful walk about the edifice, kiss the various ikons and make their endless genuflexions before them. Their form of devotion, a kneeling posture with head bowed to the ground, reminds of Mohammedan rather than Christian forms of piety. Here, as elsewhere, the orient peeps through.

The first church we visited was the cathedral of the majority wing of the Orthodox church. The minority wing still holds the more imposing cathedral of St. Savior which dominates the skyline of Moscow; but the less pretentious building has the larger congregation, in which, to our surprise, men, and to a considerable degree young men, predominate. In spite of our prejudices against religious forms which seem to us almost wholly anachronistic, we are impressed by the service. The music is the finest we have heard in Europe. Some enthusiasts among us declare that the service is the most heartening experience they have had in Moscow. At least we have been spared an exposition of the five-year plan, a rare omission in Russia. Though we understand neither words nor symbolism, we feel that the beautiful music expresses religious sentiments and aspirations which do not suffer altogether from their vagueness because each worshiper can give them specific content as need and inclination may determine. We cannot help but bless the pathetic souls who are keeping this religion alive in a hostile world. Whatever their limitations, they are obscured in our eyes, at least for the moment, by the atmosphere of tragedy which seems to envelop them.

In the second church of our pilgrimage we arrived just as the bishop was anointing the faithful. They filed by him one by one while he made the sign of the cross upon their foreheads with a brush dipped in ointment. Several of the old men and women attract our eye. They are obviously aristocrats, or at least bourgeois of another day. Their clothes are shabby but their pale, refined and careworn faces seem to reveal a kind of virtue which the eager and hot young men and women who are building the new Russia do not possess. Or are we deceived? Do we mistake pathos for tragic virtue? I suspect that some of these old people come to church not so much for the sake of religious devotion as because the church is the only bit of the past left to them and the service gives them occasion to refresh memories which must be at once precious and painful.

One observes the priests who conduct the service, wondering how much real religious feeling is partially obscured and partially revealed in their careful devotion to their elaborate rites. Much of this seems so senseless and meaningless, but one can never be certain what content the religious imagination puts into seemingly meaningless religious symbols. One wonders how minds occupied with the minutiae of these rites could ever adjust themselves to the urgent problems of this new day. One rather suspects that they have only the haziest notion of the significance of the

whirlwind which has and which is passing over them. Yet these priests seem kindly and carry themselves with an air of serene dignity and they seem hardly to deserve the bitter hatred which a new generation pours upon them. One shudders to remember that only yesterday one saw a poster in an educational exhibit with the challenge to the children: "Let us fight our enemies the kulaks, priests, prostitutes and thieves."

Yet the logic of revolutions, while brutal, is not without a kind of rough justice and we would be sentimentalists to forget the intimate and organic relation between the church of these priests and the oppression of tsarist Russia. If innocent priests now suffer under the wrath of a revolutionary age, that may be one way of purging the guilt of the past. Our group of liberal clergymen feel a little too superior, I think, to these chanting priests. After all, the liberal church of America is almost as intimately related to economic reaction as was the Russian church to tsarist oppression. The fact that we do not see this more clearly stamps us as priests who have failed to gain a prophetic perspective upon the moral problems of our age even though we have not been busy swinging the incense pot.

Late in the evening we arrived at a little church hidden in an alleyway. Outwardly it seemed as decayed as most of the Moscow churches with their cracked and weatherworn stucco walls and domes; but this church was different. The interior was graced with many fresh flowers and the place was thronged with worshipers. The priest, who was evidently a man of intelligence, character and refinement, is one of the leaders of a reform movement in the church which is seeking to establish an evangelistic ministry. The long scripture lessons and passages from the fathers were not intoned here but were read with feeling and expression and in Russian rather than in the traditional Slavonic of the orthodox church.

Following the liturgy the priest preached a warm evangelistic sermon. The church was dark except for the tapers held in the hands of each worshiper. The text of scripture was found with the aid of a candle. The atmosphere of the catacombs of the early church was about the place. Here in a hostile world a man was preaching the word with power and the people heard him gladly. Though there are no pews in the orthodox churches and though the air was stifling with the heat of many candles, many people stood through the long service of five hours and, in spite of our weariness, we remained for two hours. We had seen religion as a living force in Russia.

We returned Sunday morning to the church where we heard the beautiful music, but the charm which was cast upon us on Saturday night did not return. Twenty minutes were consumed in robing the bishop in preparation for his entrance into the sanctuary. While standing in the center of the church upon a dais, each article of ceremonial apparel is blessed and

given to him. One suspects that there is something of the Greek mystery religions in all this. To an outsider it is not very thrilling. It seems so remote and unreal, all this elaborate ecclesiastical millinery business. The mind wanders to the eager young men and women who speak and work so earnestly for the building of a new Russia in which social justice shall prevail and who, if they lack the tenderness of the gospel which this church ought to be preaching, are certainly not without the gospel's passion for social justice. One can almost share their bitterness toward the priests. The best one can say for this ritual is that it dimly suggests values and realities which the new Russia proudly flouts but to which, once its obsession for machinery and statistics has passed, it will in some manner or other return.

Nothing, not even a more adequate church, could save the modern Russia from irreligion. The new Russia is bent upon industrialization and has thrown all of its spiritual resources with such abandon into this task that it cannot possibly be alive to those aspects of life which transcend every historic situation and even the most urgent immediate problems. Some time it will again realize that when man has solved his immediate problems he confronts the more ultimate problems of the meaning of life itself and its relation to the mysteries of the universe. Religion is a product of those insights which come to man when he stands above the hysteria of an age and the achievements of his generation and feels the total problem of being man. That is why religion is the possession of the poor who are not interested in the problem of physical wellbeing and of the well-to-do who have solved it. That is why religion is at once a precious and a perilous escape from the immediate to the ultimate.

There is no prospect of a change in the attitude of the Russian government toward religion. It is rooted in Marxian dogmatism and on that rock many waves will break. The change of front toward the churches last March was merely the victory of the majority group in the party which believes that religion will die a natural death if its revival is not encouraged through persecution, over the minority group which would like to kill religion at all costs. In spite of official disclaimers, there is some evidence that the worldwide protest against the persecution of the churches helped to produce a change in policy. In this matter communist strategists are, as they imagine, very realistic. They are convinced that they will ultimately have war with the rest of the world, but they do not want it now while their industry is just in the building and unavailable for military purposes.

Meanwhile, churches will continue to close, not because there is overt persecution but because the government places a tax load upon them which many cannot bear. In a certain little village, the church, numbering twenty families, must pay a tax of \$200 and the priest must give an additional \$50 of his income of \$150 to the government. Furthermore his

children are denied access to the higher schools and he must purchase his food dearly, as he cannot enter the government stores where food is sold cheaply. From the standpoint of the government he is a pariah and a death sentence would in many instances be kinder than the fate allotted to him.

The new Russia is robust and vitally alive but, as in other instances of history, its vitality is shot through with brutality, and the vengeance it takes upon every representative and symbol of the old order must chill the ardor with which one would like to praise its achievements. There is justice in revolutions when seen from a distant and historic perspective, but seen in the immediate instance, the brutality of revolutions freezes the soul.

The anti-religion of communism is merely an accentuation of the irreligion of an industrial age. To the religious indifference of a man who is preoccupied with a concrete and immediate task it adds the unreasoned hatred toward every form of spirituality which was associated with historic injustice. So a nation which was once uncritically religious will become naively irreligious, betraying in its new youth a new immaturity by denying every reality and suppressing every emotion which does not fit into the scheme of "greater production." It may be terrible to live in Russia twenty years from now, when what is fine in its revolutionary ardor will have cooled and a whole nation will worship the God of efficiency.

REINHOLD NIEBUHR.

The Violet Rays

A Parable of Safed the Sage

I CAME unto a city where I was to deliver an Address. And the Journey had been long, and not wholly free from Dust and Smoak. And in the Inn where I sojourned was a Turkish Bath.

And I entered the Turkish Bath, and I laid aside my Raiment, and I exuded more Dust and Smoak than I anticipated.

And the Attendant who cared for me during that Experience was an Ethiopian. And he had an Interesting Vocabulary.

And after I had been Rubbed and Kneaded and Thumped as much as was required by the Rules of the Game, I clothed myself in a Sheet and would have laid me down to Cool Off and it might be to take a Nap. But the Ethiopian desired of me that I should make full use of all the Facilities of the place.

And he was eloquent in his recommendation of the Ultra-Violet Rays which they kept in stock in that place, and he desired that I should procure a measure of them.

And I said, I do not think that I need them.

And he said, They would do thee good.

And I said, I have been done good, and I fain

would rest. And he still insisted that the Ultra-Violet Rays would do me added good.

And I inquired of him, saying, I am now Clean and Comfortable, and I am not aware of anything that I require, save it be to rest for a time and return by degrees to a Normal Temperature. What added good would the Ultra-Violet Rays do unto me?

Now this have I noticed that many people have an idea that something or other will do good but are hard put to it when they are asked, What good? And how? And my friend the Ethiopian had a Momentary Difficulty of this Character.

But he was not a man who waited long by reason of lack of words, and he gave me a reason for his faith that the Ultra-Violet Rays would do me good. And this was what he said:

One thing the Ultra-Violet Rays sho do for a man, they make him Relapse.

Now I was much Instructed by this Answer; and as I expressed an interest in the subject of Relapsation, he waxed Eloquent and told me that I was in Excellent Condition, but that one thing I lacked, and that was Relapsation.

And I thought of many men who begin well and desist, and of those who take up new ventures and quickly forget them and go off after others, and of those whose Religion is just one Relapse after another.

And I said, What thou sayest doth suggest to me that there is marked Potency in the Ultra-Violet Rays. For there is in the world of mankind no general lack of Relapsation.

And he said, Dat's right, boss, and hit sho does a man a Heap of good.

And I said, It is high time I had a spoonful of it. Turn on thine Ultra-Violet Rays.

And either the Relapsation or something else did me good.

VERSE

The Torch

"TO YOU the torch we fling";

The challenge yet is heard,
Bequest of fullest sacrifice,

A life-demanding word.

Yet this thought with it comes,

A question tinged with doubt:

Shall we the torch to others pass

Whose light we've let go out?

ARTHUR B. DALE.

Reflections in Church

WE whine out dismal and despondent song,

And call a doleful God in courtier prayer;

Outside, God's trumpet calls to right the wrong,

Outside, God's beauty showers everywhere.

CHARLES HAMILTON.

Kagawa Diagnoses American Religion

By Ina Corinne Brown

SEATED in his tiny study he was reading proof on his latest book. The blind eye was covered with a bandage. A powerful magnifying glass made possible the use of the other eye. He grasped my hand warmly; asked me a few questions about myself. When I mentioned having seen Gandhi his face lighted. He has never seen Gandhi, but is immensely interested in him. "I'm a thorough Christian, very different from Gandhi. Gandhi's movement is harmonious with the national religion. He has remained a Hindu. His movement is nationalistic through and through. But I am determined to follow the steps of Christ. It is a new thing to us. I want to follow Christ rather than European established Christianity."

What is wrong with western Christianity? So few of us seem to have the power to live victoriously. Where have we failed?

"Oh, Christ failed. In your country you are considering efficiency first."

But I do not mean the failure in efficiency. Plenty of people are successful in that sense. But so few are successful in their deeper lives. We talk about prayer. We agree that we ought to pray much. But nobody takes it seriously and really prays.

"You are true! The same thing is happening in Japan. We have a wonderful new 'Shuyo-dan'—an ethical culture movement. These people are praying, praying earnestly, not to the Christian God, but to heaven. They go into the Buddhist temples to pray. Buddhism has no prayer, but the Christians taught them. Meanwhile the church is forgetting prayer. My books are read by those ethical culture society members. Christians with big institutions and churches are forgetting prayer and these ethical culture young men are praying. Why? Because the Christians are better off, with plenty of salary, good homes, wife and children—nothing to pray for. People prayed here after the earthquake!"

What would you do in America? Send them an earthquake?

"Give them vision! I divide America into heaven America and hell America. Probably the Methodists belong to heaven America—some of them! But mostly those who are rich belong to hell America. Your middle class in America equals the bourgeois in England; your lower class in America equals the middle class in England. And you have no very poor. In Japan, ninety per cent of the whole population are living below eighty yen or forty dollars a month. Don't you know that the Babylon period is approaching you? But I am not discouraged at all about America. You have the best stock—the best national stock in the world. A revival will visit you frequently and rouse up your nation. But Wesley must come back to Georgia first and sleep on the frost!"

Is it possible to bring people back to a thing like that without some real . . .

"Outward stimuli? No, these are not necessary. The Student Volunteer movement started with only four students praying. And the Holy club at Oxford in a similar way. If you go back to your home and start a prayer group, that prayer wave may cover the world. But live up to the sermon on the mount. That is the first condition, as a geometrical axiom. We must live up to it."

Young people often start off idealistically, to live simply and sacrificially and then gradually there creeps in a standard of luxury which they feel is necessitated by their families.

"That is the most difficult point. My friend Boka Takutomi said, 'Jesus lived as a bachelor, therefore could live as a perfect personality.' But the twentieth century sainthood must be a life with wife and children. I come back to St. Paul on that question—that as a man pleases he may do. But if I want to live up higher, up above the economic level of the given nation, it becomes very difficult. That is, if I want to educate my child in a university. That I am not counting on at all. If I die, my child may become a carpenter. I am educating him as a good man. That is enough. I tell you, possessions will harm the child! The best things are labor, love and God. God first, then love second, and labor third."

But to what extent should people bring beauty into their lives?

"What is beautiful? Nature! Look at my beautiful garden—which doesn't belong to me!"

But many people have to live in the city.

"We must cure the tokwai-byo—metropolitan polismania! Ford is right—I have the same idea—that no city should grow to be more than 200,000 in population. What do you have a big city for? Unemployment, social unrest, class struggle, suicide—throwing oneself down to the ground from the top of a skyscraper! Let's have rapid transit to connect with smaller towns with gardens. In the old *daimyo* villages of Japan there are sunshine, back gardens, vegetables, streams besides the gardens, plenty of sunshine, and red cheeks!"

I asked two questions of Mr. Gandhi. May I ask them of you? The first is, what is the secret of real life? The second is, what in the teachings of Jesus has western Christianity most missed?

"My answer to the first question is communion with God! Realization of perfection through God, or to become a son of God. In your country God means a very vague thing. You have machines and money and do not understand the art of the soul. You have music and paintings and sculpture, but you have lost the art of life—the sculpture of the soul—beauty inside, and restfulness, and peace. Beauty in the soul. Transparency of the soul like a crystal, through which the light shines perfectly.

"Religion has two phases, power from God, and

realization through God. By the advent of modern science we lost the great contribution of religion to modern life, meditation on God.

"Passive happiness is poverty, meekness, feeling sad because of the changeful outward world, and the incompleteness of the soul.

"Positive happiness is sympathy, peace, purity, realization of justice in the world.

"The ninth beatitude is bearing the cross, finding peace even on the cross.

"These are the nine steps toward finding peace of soul. You have many churches and preachers, and yet, probably because you have much money and machines, you are losing sight of the beauty of the soul."

Is that also the thing we have most missed?

"Missing! But I think you will have a great revival of love and faith in your country. I don't doubt it. I work hard, but never lose my peace. In Japan, culture is quietness. If we miss quietness in Japan we have almost nothing. The best of Buddhism in Japan is quietness. If Christianity doesn't have this, it has nothing.

"Christianity is the completion of all the values of all religions, including this value of meditation in Buddhism. Jesus never lost his poise. The religious education of your country is mistaken in that particular. Coe's social theory is lacking in that, in meditation. We must have meditation even in the storm of battle. We must have quietness. That is Japanese culture.

"We love Christ because we have found in Christ the completion of quietness in the midst of suffering. For Japanese culture that has a great appeal—Christ's rest on the cross.

You think our failure to do that is partly . . .

"Efficiency! You need instead calmness. Wesley had that. Have you ever seen the Japanese tea ceremony? It shows one phase of Japanese quietness. Quietness merely as quietness is not necessarily a good thing. But quietness in activity is a good thing. The way of meditation has three steps:

"First, emptying of the soul. You must rest. You must become poor in heart. You must be poor—zero. European people are lacking in that, but orientals have it. Brahminism teaches *neti, neti*—nothing, nothing. The nirvana of Buddhism is that. So in the Zen sect—rest, rest, anyway rest. That's the first step.

"The second is mental exercise—reflection, repentance, confession.

"The third is living up to God—prayer, the incarnation of love through action. Even there the first step is carried through.

"Buddhist training is the eternal no; transition, the eternal yes. Carlyle's *Sartor Resartus* has it—from the eternal no to the eternal yes. Buddhism is psychological. We Christians find that truth in the nine beatitudes. I am taking that into religious education, in my seven steps, the nature method, religious

art, meditation—which you haven't—which Professor Coe lacks—love, labor, history, Bible study—these three you have; piety—which you have some.

"I have joy at three o'clock in the morning. And so in this Passion week I shall get up early and have meditations and rest in God—the joy of life in God. When people forget God-consciousness they go back to the lower grade, the lower instincts. When we have joy in God, the God-consciousness is supreme, and so mystical that moment after moment becomes a flood of joy and a stream of joy. That is life-religion. That is life-art."

How many hours a day do you work?

"I don't know. It's not work at all—it's a joy. Creative work is not labor. It's an art. Repetitive, compulsory work is a burden. So the Marxian theory is wrong. Labor with aim and purpose is a joy. Thomas Edison, when he discovered the electric light, worked day and night for two weeks, and had joy and could not sleep. It needs the greatest training. It is real.

"The New Testament teaching of the Holy Spirit is that. It is evolution from lower grade instinctive life to higher levels. Some don't pass it, and are as the color blind who don't see color.

"When you play music, do you feel tired? Or when you write creatively? There's a great mistake in dividing the day into eight hours of sleep, eight of work, and eight of play. But you may continue sixteen hours for working-play. You have joy when you write what you want to write. That's God-consciousness.

"I don't like to go to the Tokyo city social bureau. It's such a peculiar job. But when I feel it's God's message I can continue to work."

In the same way, then, if a factory girl could see her job in life as . . .

"Completion of the nation!—but if she sees it only as a factory job, she comes back to the Marxian theory.

"Mr. Takashima is a painter, and is determined to spend his life painting pictures of Christ. The Japanese have a special alcove, the *tokonoma*, in which to hang pictures. Up to this time we have hung Buddhist pictures in the *tokonoma* in our Japanese homes. So I am emphasizing the hanging of Christian pictures there.

"I said to young Takashima, 'Unless you pray and live a pure life, the face of Christ that you paint won't look like Christ.' So now his father and mother and he himself are all praying that he may become worthy to paint the face of Christ. He has sent me three times a different face of Christ, but each time I said, No—No—No. The reason I am so interested in his work is that he is a Japanese painting a Japanese Christ. We want to ask Christ to take out his first and second naturalization papers in Japan! We want to have Christ naturalized in Japan!

"In Japan we must write the Johannine gospel. Probably America will write St. Mark."

The War Department Discovers God

By S. Ralph Harlow

THE WAR DEPARTMENT has discovered God! The intelligence service has been on the trail and has just brought out a document covering 38 extra large pages, sharing with us their research into the divine attitude toward war.

In the introduction one gets the gist of the entire approach to the problem. We read: "Where the sentimentalist quotes, 'And they shall beat their swords into plowshares, and their spears into pruning-hooks' (Isa. 2:4), this paper will quote: 'Beat your plowshares into swords, and your pruning-hooks into spears' (Joel 3:9-10)."

Half a page down we learn that "the Lord is a man of war" (Exodus 15:3). Possibly the navy department would write it, "The Lord is a man-of-war." This would be as consistent with the facts as many quotations this document gives us. Take, for example the quotation of that beautiful verse from Deuteronomy, "The eternal God is thy refuge, and underneath are the everlasting arms." (The italics are the war department's.) Is the reader to suppose that this refers to the enduring substance of which our latest cannon and machine guns are made? "The everlasting arms"!

Old Testament Endorsement

The opening verse in the main body of this pamphlet is taken from Psalm 144: "Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight." From then on we have page after page of evidence that the Old Testament endorses and approves of war. The verses quoted are not limited to those wars in which there was some aspect of justice or of humanity involved. We have quotations where the utmost brutality and disregard for women and children are written with blood across the pages of "the inspired word." These wars, we are told, were mainly of two kinds, "those to which the chosen people were compelled by express command of the Lord, and those undertaken voluntarily by themselves"! The last quotation from the Old Testament is a most fitting one for a study of this character: "For there fell down many slain, *because the war was of God.*" (The italics are by the war department.)

Just a word as to the attitude toward history in these pages of research. The author asserts, "In the later years of the kingdom of Israel and Judah we see their kings bearing the shock of the onset of the greatest kings in the then known world. One after another they faced the kings of Asia, the kings of Assyria and Chaldea, the mighty Shalmaneser, Sennacherib, Esarhadden, and Nebuchadnezzar, whose names made the whole east tremble." Opposite this statement we are given quotations from the Old Testament indicating victory on the part of the Hebrews under the leadership of God. A typical passage is

the following: "And there was war again; and David went out and fought the Philistines, and slew them with great slaughter; and they fled from him." How is the average reader to know that the Philistines had nothing in common with these "kings" mentioned, or that David lived long years before this period?

Misleading History

The truth is that these wars to which the document refers were most disastrous to the Hebrews. The kingdom of Israel was utterly destroyed and the people taken captive by Assyria. The prophets of this period—Amos, Hosea, Isaiah and Jeremiah—stood out against the war lords of their day. They told the people that the war policy was *contrary* to the will of God. The great prophets were unable to command a following; the war lords, with their propaganda of "patriotism" and "nationalism," triumphed; the drums beat, the flags flew, the orators orated and the appeal to arms won out. As a result, the army of Babylon burned Jerusalem, put thousands to the sword, took other thousands into captivity, destroyed the temple, and ended for many a year the national life of Judah. This much for the accuracy of the historical scholarship of the intelligence section of the war department. A direct effort is made to impress the reader with the idea that "the chosen people," under the "divine leadership of God," won victory and security through wars against these "powerful kings." The direct opposite is the truth.

Of the Roman period they continue to write: "Later on we see the chosen people, with the same constancy and intrepidity, face unflinchingly the might of the Romans, then the masters of the world." Opposite this statement and others like it are placed texts describing the tribal victories of David! Did the author know secular history, let alone biblical? Does he know that the stand which the Jews (great-great-grandsons of the men of David's time) made against Rome, ended in the complete destruction of Jerusalem, the slaughter of multitudes of men, women and children, the final burning of the temple, and the driving of the surviving Jews out to the ends of the earth to become pilgrims and strangers in every land?

"Interpreting" the New Testament

When we come to the section dealing with the New Testament and war, we discover a sudden change in the scholarly minds at work upon the "inspired word." Throughout the text dealing with the Old Testament we have the attitude of the fundamentalist. The Bible is taken as "the inspired word of God," the writers are "inspired authors," texts are offered as proof texts. But immediately we start the section dealing with the New Testament we are told, "When we set ourselves to *interpret* the gospel, to un-

derstand its morality, we must forswear literalism." All reference to "inspired" now fades from the picture.

Now we read, "The teaching of Christ is what should concern us and not his precepts." "Were we to give blind obedience to a set of precepts which we imagine we understand, we could not be intelligent Christians." The mind begins to play queer antics on the reader. Having just completed pages of reference to "divine commands," "inspired authors," "God's word," where the "inspiration" supported slaughter and war, now we come suddenly on the fact that, in order to be "intelligent Christians," we must be careful not to take Jesus too seriously or it will result in "blind obedience." Obey and follow the "divine command" when it reads, "Thou shalt smite the inhabitants, even men, women, and children, with the sword," but beware of taking Jesus seriously when he says, "Love your enemies, do good to them that persecute you, pray for them that despitefully use you, and ye shall be the children of your Father who is in heaven!"

Dubious Epistles

Perhaps the most startling discovery of this research after the biblical attitude toward war lies here: "The profession of arms fares very much better at the hands of the New Testament writers than does the institution of matrimony, for in the whole New Testament there is but one passage that speaks of marriage as an honorable estate, and that one is in the most dubious of the epistles. Elsewhere it is always assumed to be something intrinsically and incurably coarse and vile." Note the change from "inspired word" to "dubious epistle." The author assumes that to Jesus marriage was "intrinsically and incurably coarse and vile" but that war is honorable!

We go on to read, "On the same day and occasion, Jesus gave his apostles the authority of the sword and the gift of the Holy Ghost in token that he can safely trust the sword to Christian consciences *illuminated by the light of the Holy Ghost*." Is the average general and admiral so "illuminated"? Is it "the light of the Holy Ghost" that is back of an order for a bayonet charge or a poison gas attack?

Quite an appeal is made to Roman Catholic readers. Such allusions as, "What would our Lord have done had he seen his blessed Mother attacked?" cannot fail to produce an effect on the devout. But would he have thrown a bomb of poison gas on the home of the attacker, killing his wife and three small children, wounded ten neighbors, and then starved his town, so that a thousand perished of hunger? War has strange ways of getting at the culprit.

Quoting St. Paul

The New Testament section closes with a most appropriate quotation from that great apostle who wrote, "If thine enemy hunger, feed him; if he thirst, give him drink—be not overcome of evil, but overcome evil with good." Needless to say, this is not the

quotation used by the war department. What they do use is the following: "Wherefore, take on the whole armor of God, that ye may be able to *resist* in the evil day, and having done all to stand." (Italics are theirs.) We are not told where this quotation comes from, merely that St. Paul is the author. Someone might look it up and read further. Let us do just that in Ephesians, from which the quotation comes. We read on, discovering what in Paul's mind this "whole armor of God" was. "Stand, therefore, having your loins girt with *truth*, and having put on the breastplate of *righteousness*, and having shod your feet with the good-tidings of *peace*; withal taking the shield of *faith*, wherewith ye may be able to quench the fiery darts of the wicked one, and take the helmet of *salvation*, and the sword of the *spirit*, which is the word of God." "Peace be to you, brethren, and love with faith, from God the Father and our Lord Jesus Christ." Why did the war department author fail to quote the entire passage?

The final section of this investigation into the fundamentals of the Christian religion is given over to several pages of extracts from addresses and writings all in support of war and its methods. Numerous ministers are quoted, some of whom say that if to follow Christ means to forswear war they will leave the ministry. What a spiritual leadership! One quotation will suffice to illustrate the nature of them all. It is by a minister writing in defense of the Crimean war. "For the Lord Jesus Christ is not only prince of peace; he is prince of war, too. Be sure of it, the Bible tells us so." To anyone knowing the causes of the Crimean war, this quotation will only enhance the reaction to this war department propaganda. To what extent the military mind is willing to go to drag the church into its clutches!

The War Department's Explanation

After reading this entire document I wanted to give the war department a fair opportunity of having their say. I wrote in no uncertain terms as to what I felt about this propaganda. Here are a few extracts from the reply: "In the study no attempt was made to invest war with any of the attributes or habiliments of divinity, although you state that 'the divine character of war is advocated in the study,' and that your education and experience lead you to far different conclusions." May I state that on page 28 is the following quotation: "War is divine in itself, since it is the law of the world." Opposite this statement we are given a defense of the proposition that Christ and the church endorse war and its methods.

The war department letter continues: "The study attempts to demonstrate that God, in the Old Testament, and Christ in the New, condoned, counseled or commanded the use of force to defend justice, righteousness and truth and to defeat the purposes of wickedness and evil. It shows that the use of force and the maintenance of armed defenses by the state were not repugnant to Jehovah or Christ." "The study takes the stand that this is a practical world of

ours, as yet by no means perfect in spite of two thousand years of campaigning by the Christian church; that the Christian state is morally obligated to maintain its strength unimpaired if it is to be a force for righteousness and justice and an obstacle to the dominion of evil.

Missions and Gunboats

This, too, is of interest: "Events in China show the representatives of the Christian church subscribing to the morality, practicality and efficacy of righteous force as represented by the gunboats of the United States standing by to vindicate the weak. The church, throughout her history, has consistently sought the protection of the Christian battle-ax and sword. She has always recognized her dependence on the state, and she fully realizes that if the state were destroyed, the first thing that she would have to do, when she has crept from the forests and caves where she had taken refuge, would be to rebuild the state and reconstitute civil authority again, so that she might preach Christ crucified, in peace and security. . . . The Christian missionaries in China give concrete expression to the arguments advanced in the study in question, and, during the period of asylum under the guns of the Yangtze patrol at least, prob-

ably agree with the study that there may be a degree of morality in the use of force after all."

"Please do not get the impression that our study is an attempt to use the New Testament as an argument for warfare of *aggression*. To give war a divine character is foreign to our purpose. We sought to demonstrate that warfare in defense of right is not repugnant to the teachings of Jesus Christ. . . . We sought to produce a well-balanced, logical, irrefutable study which would serve to enlighten those patriots who have been preached at by men and women who have quoted Micah and Isaiah but ignored Joel. We have interpreted the intent behind the word."

It seems only fair to give this statement from an officer of the intelligence service, and, however one may disagree with the position taken here, one cannot but recognize the sincerity with which the conviction is held. Can it be denied that the church is partly responsible for such an attitude of mind?

Some of us remain hopelessly unconvinced by the document or by the arguments advanced by its defender. It rather leads us more deeply to the conviction, born of the experiences of the battlefields of France, and even more of the disillusionment of the years that followed, that there is something utterly inconsistent between war and the way of Jesus.

Prohibition and Jeffersonian Doctrine

By Howard G. Lytle

POLITICS is full of anomalies and inconsistencies. Senators who are liberal on domestic issues and reactionary on international problems furnish outstanding examples. But even more strange is it that some of our liberal and democratic political leaders should be opposed to *national* prohibition, since the national law is the flowering of their political philosophy. Borah, Brookhart, and Walsh are consistent on this issue. So are such wet conservatives as Tydings and Gerry. But a liberal wet and a conservative dry come close to being museum pieces.

Jefferson vs. Hamilton

The present rallying cry of the wets seems to be, "Repeal national prohibition and restore the states' rights principle." It is argued that this principle will bring the issue back to the people and restore Jeffersonian democracy, which has suddenly become popular with the reactionary elements of society. However, a proper historical understanding will disillusion these groups as to the practical governmental expression of Jeffersonianism today. For current democracy should be definitely nationalistic, while the states' rights theory is logically the dogma of conservatism.

It is accepted that Jeffersonian democracy and the principle of local autonomy went together in Jeffer-

son's day. The Hamiltonian federalism, on the other hand, was the agency of the wealthier aristocracy. These alliances were not accidental; they were perfectly logical. The mercantilistic theories of economics and politics prevalent in that century, designed to assist the commercial classes, made necessary a strong central government for their realization. The federal government was needed to support and protect the growing business enterprises of the period. It guaranteed stability for commercial purposes, protected industry and trade by the tariff, and had the power to put down uprisings such as occurred in Shay's rebellion. It was the agency of the dominant plutocracy.

That same federalist group denied in general the popular liberties—freedom of speech and of the press, trial by jury, and the other items covered in the bill of rights. Jefferson writes in his autobiography that Hamilton, even after the adoption of the constitution, said that the English form of government was the best ever devised by the mind of man, a statement to which John Adams took only minor exceptions. It was natural, then, for the forces of democracy to look on the federal government, dominated by Hamilton and later by Adams, as the agency of tyranny, and on the state governments, already embodying their liberties, as the agencies of free, dem-

ocratic government. The recent experience of our own country in the debates on that "supergovernment," the League of Nations, furnishes an illustrative parallel. Democracy was connected with the local governments, tyranny with the national.

Effect of the War of 1812

But in the 19th century a tremendous change occurred. Federalism proposed the dissolution of the nation when the war of 1812 depressed trade and commerce. Democracy, in turn, became enthusiastically nationalistic as the central government fostered the opening of the west with roads and canals, giving greater economic freedom to the masses. Jackson climaxed the movement. His national bank policy was one of decentralization, but his famous and significant toast at the Jefferson day banquet in 1833, "Our federal union: it must be preserved," was an expression of the growing nationalism of the common people.

A more fundamental change was occurring, however. The industrial revolution was changing the whole social scheme and affecting every phase of life. Along with the revolution came an increase in cotton growing, with a consequent increase in slavery. The slave issue, then, cut across old political lines and forced new party loyalties. The workers, recognizing the menace of Negro slavery to free white labor, became abolitionist. The anti-slavery movement was forced to adopt a national program for the accomplishment of its purposes. As a result, nationalism and democracy became united in late whiggery and early republicanism, while plutocracy was wedded to states' rights in an aristocratic democracy. For a while, the tariff issue held the capitalist classes of the north within the whig party, but when slavery became the great bone of contention, these wealthy employer groups gave sympathy to the democratic party. Thus the original alliances had been broken, and new ones formed.

In 1789 it was democracy and states' rights opposed to plutocracy and nationalism. In 1861 it was democracy and nationalism opposed to plutocracy and states' rights.

Lincoln the Jeffersonian of '61

Lincoln clearly saw the change that had come. He embodied it himself. He was nationalistic, without a doubt. The national policies, for him, overshadowed all sectional interests. Yet he was fundamentally a Jeffersonian in his democracy. As one reads Lincoln's speeches and letters, Jefferson's name is met with time after time. The latter is the spirituo-political father of the former. And Lincoln states in concrete form the new alliance between nationalism and democracy on the one hand, and sectionalism and plutocracy on the other. In 1858, after the election in which he had been defeated by Judge Douglas, he wrote to A. G. Henry, discussing the slavery issue: "As a rule, out of Sangamon, as well as in it, much of the old plain democracy is with us, while nearly all

the old exclusive silk-stocking whiggery is against us. I don't mean nearly all the old whig party, but nearly all of the nice, exclusive sort. And why not? There has been nothing in politics since the revolution so congenial to their nature as the present position of the great democratic party."

Again, in 1859, he wrote to H. L. Pierce: "Remembering, too, that the Jefferson party was formed on its supposed superior devotion to the personal rights of men, holding the rights of property to be secondary only, and greatly inferior, and assuming that the so-called democracy of today are the Jefferson, and their opponents the anti-Jefferson party, it will be equally interesting to note how completely the two have changed hands as to the principle upon which they were originally supposed to be divided. The democracy of today holds the liberty of one man to be absolutely nothing, when in conflict with another man's right of property; republicans, on the contrary, are for both the man and the dollar, but in case of conflict, the man above the dollar."

"I remember being once amused at seeing two partially intoxicated men engaged in a fight with their great-coats on, which fight, after a long and rather harmless contest, ended in each having fought himself out of his own coat and into that of the other. If the two leading parties of this day are really identical with the two in the days of Jefferson and Adams, they have performed the same feat as the two drunken men."

Workers and Owners

Still more indicative of the nature of the struggle in 1851 is the fact that laboring groups the world over sent messages of sympathy to Lincoln, while the reactionary classes, in general, were friendly to the south. The industrial revolution had thus worked a tremendous change in practical politics. The Jeffersonian democracy had taken over the politics of centralization; the plutocracy violently favored states' rights dogmas.

The issue persists down to the present day as it was in Lincoln's era. Party lines have changed to a considerable extent—"he that hath ears to hear, let him hear." But the doctrines of local autonomy are the precepts of the reactionaries, while progressivism looks more and more to the national government. A simple study of current politico-economic movements makes this obvious. The capitalist manufacturing classes are more and more opposed to federal rule. The individual states cannot adequately cope with the great economic and industrial problems, to protect the people. Only the national government can do that. Therefore, plutocracy and reaction oppose a strong centralized government. The progressive forces will seek to settle issues on a national basis. The increasing surrender of state powers to the government at Washington is not a tragedy. As long as individual states maintain different codes on important practical social and economic issues it is a necessity. And it is the natural law of democratic develop-

ment within the nation. Progressives will abide by that law.

It is not the purpose here to argue the relative merits of centralization and decentralization. This article simply intends to point out the historical development of the connection between centralization and democracy, once opposed, but now necessarily allied in an industrial society. It means that the liberal elements will be national in their outlook and program, the reactionaries will be local and sectional.

Mr. Morrow's Conservatism

The flowering of Jeffersonian democracy—much abused and misunderstood term—is then the national treatment of social diseases. It can follow either the anarchistic or the socialistic trend. The former was the original Jeffersonianism—"that government is best which governs least." The latter is the way of Jeffersonian democratic progress in industrial societies—"that government is best which so coordinates and controls the complex life of the age that the largest needs are met." The policy of laissez faire, adequate and proper in an independent agrarian organization, must give way to the policy of national social control as the agency of democratic ideals and institutions. It actually has, historically. We must recognize it in our political theory, as well.

In relation to national prohibition, then, the consistent Jeffersonian democrat will favor a nation-wide policy; the conservative a local control. Morrow's program in New Jersey, and Lewis's in Illinois are the epitome of reactionism; the Anti-saloon league, on this particular issue, leads the progressives. For our problem is not the individual consumer of intoxicating liquor. We would not deny to any man the privilege to do as he likes, so long as he does not impinge on the equal likes and rights of others. If we were interested in the individual consumer primarily, pure local rule would be satisfactory. But experience has shown that this will not meet the situation. Our problem, instead, is a traffic, a trade, a business. From the legal point of view, we are concerned, and rightly so, primarily in a business enterprise which is destructive of the highest social values. That business and trade are nation-wide. They transcend all local and state and even national boundaries. And as a nation-wide traffic, it must be controlled on a nation-wide basis, as the slavery issue was solved, and as every other nation-wide problem should be met. In this we are the true disciples of Jeffersonian democracy, both in its origin and its historical development, using as it did in its later growth the national government as the only adequate agency to control a traffic that has degraded the race.

B O O K S

A New Technique for Pastoral Work

PSYCHOLOGY AND RELIGIOUS EXPERIENCE. By W. Fearon Halliday. Richard R. Smith, \$3.00.

NOTHING is more evident as we make a survey of the Christian ministry today than the fact that the old technique of pastoral work has broken down. Editors still write about it and the older ministers still practice it, but that which is written is generally purely conventional and that which is done is not very productive. The minister who is aware of what is going on in his world and in the minds and lives of his people knows that the old method does not get the desired results. Because the old technique is no longer satisfactory or productive, and because an adequate new technique has not yet emerged, many ministers have practically given up pastoral work. This is a tragedy for both preacher and church.

For the minister who is looking for a way out of this difficulty and who is trying to work out for himself a new method, Professor W. F. Halliday has made a real contribution in his study of "Psychology and Religious Experience." He has attempted to point out the fundamental human needs which make the personal and pastoral work of the minister necessary, the proper religious approach in the light of all the facts and conditions of our modern life, and the way in which the findings and results of the new psychology may be used helpfully. He does not attempt to discuss "ultimate psychological positions, nor systems of theology" in detail. "If the Christian ministers are to be helped by the psychology of today," he says, "they must be prepared to learn from the most unexpected quarters, and must not be biased against psychologists

who do not adopt a religious view of the world." There is a full recognition of the difficulties involved in the very term "analysis," and a clear warning against the use of the term in the strictly Freudian sense. But it is with the phase of psychology which has to do with a constructive analysis looking toward "the building up of a truly integrated personality" that the bulk of the book has to do.

The very pertinent question is raised as to whether the Christian ministry shall stand by and let outsiders, often without any Christian motives, deal with the deep wounds of the souls of men. There is no implication that it is "either wise or desirable for all ministers to attempt to practice psychoanalysis." In fact, we have this distinct warning, "the very last thing we wish to suggest is that it would be safe or justifiable for ministers to think that technical analysis is necessarily within their sphere." There is also a warning against the impression that "religious psychology sets up a new confessional, and therefore greatly modifies the old Protestant position in regard to this most important question. It is useless to confess either to a priest or anybody else, unless we confess to the person injured, and right the wrong, and if we do that there is no need for a priest. The official confessional as such has, therefore, no psychological warrant."

The first two chapters deal with "Psychology and the Christian Ministry," and "Religion and Psychology." The author finds that "the reality demanded by life interest must have two qualities. It must be personal, and it must be permanent. It is precisely here that religion meets the demand for reality, for religion interprets the universe in terms of what is personal and permanent. For the purpose of the present discussion it is sufficient to note that the final

revelation of religion is the revelation of the personal as sacred, and of the necessity for the relation of all that is personal to God."

It is in the next six chapters, "Love and Religion," "The Hidden Motive," "Religion as Substitution," "False and True Sympathy," "The Saint and the Sinner," and "The Importance of the Home," that the definite and vital implications of the new psychology for the minister are worked out. In the two chapters on "The Minister as Pastor" the author holds that "it is with persons as individuals that religion deals," and that while denunciation is sometimes necessary, the need for understanding and accurate judgment is always primary. Genuine pastoral work cannot be done according to rules because human beings cannot be dealt with by rules alone. In the final analysis "it is in the fullness and understanding of his own humanity that the effective pastor comes to grips with his human task. If he is to influence men he must be a man as well as a Christian." There is a short chapter on "The Minister in his Study" in which there is a very pointed warning against "phantasy thinking" and mere rationalization as a substitute for real thinking, a type of thinking which uses the intellect to prove what is wished, rather than to discover what is true.

The final chapters are on "Religion and Tabu," and "Ultimate Sanctions." A clear distinction is drawn between the tabu in its relation to the "material sacred" and the "personal sacred" and personality is looked upon as being the most sacred thing in the universe. It is human personality rather than external sacred objects that must be protected from the sacrilegious touch today. It is a wrong attitude toward life and a wrong valuation of personality which makes possible the lustful touch which destroys. People have not sinned simply because they have broken some law or convention, but because, in their conduct and attitudes, they have repudiated the very nature of things and have closed the gates of life against themselves. In the closing chapter the author recognizes the fact that the old fear sanction has almost completely broken down. He finds the "ultimate sanction" to be love for such a personal God as we have in the Christian revelation. "It is this love that is the compulsion to righteousness, and the fulfilling of the law, and this love only that casts out fear. We must get down to the rock of the enfolding, enabling love of God, and build on that, for it is the only foundation, now as ever, that cannot be shaken."

For the minister who is constantly striving to strike a proper balance between his work as a preacher of the gospel in the pulpit, and as a physician of wounded and sick souls in pastoral ministration, this book will prove to be invaluable.

B. H. BRUNER.

The Chosen People and Their God

HEBREW RELIGION. By W. O. E. Oesterlay and Theodore H. Robinson. The Macmillan Company, \$2.50.

ANIMISM, totemism, ancestry worship, demonology, and necromancy—traces of these are plainly discernible in the Hebrew religion as revealed to us in the Old Testament. And to ferret out the remnants of such beliefs with the authors of this book is an interesting business, however violently many scholars may disagree with them and however venomous may be the attack of those who recoil at the bare suggestion of higher criticism. The very psalms show traces of demonology, and the voice of prophecy was often lifted against necromancy. The feast days, sabbaths, and the passover hark back to a nomadic way of life and perhaps to lunar worship. There will be wholesale disagree-

ment on this point. But the accepted fact that the Semites were originally moon worshipers reacts in the authors' favor when they contend that practices and beliefs which can be accounted for in no other way may be traced back to a nomadic state.

More in dispute will be the authors' view of the rise of Yahweh worship. They believe that Moses found his God among the Midianites. The idea is not new, but this particular treatment of it repays reading. Professor Gressman's theory of the passage of the Red sea is used in support of the authors' contention. Their theory is, in brief, that a volcanic eruption of Sinai, which they place in the north, accounted for the parting of the waters and the deliverance of Israel. Reverence immediately attached itself to the mountain, which was already known to the Midianites and to Moses as the dwelling-place of Yahweh.

Opinions will not differ so widely in regard to the religious syncretism that took place in Caanan, the contribution of the prophets, the rise of the law, and other influences. Here the authors have written the best sort of commentary on sacred scripture. We are particularly indebted to them for their treatment of the exilic and prophetic contributions and of the eschatological element in Hebrew religion. Certainly, this is a book which deserves a place beside such standard works as Fraser's "Golden Bough" and James' "Varieties of Religious Experience."

WARE W. WIMBERLEY.

The Rebel Poets

UNREST. Edited by Ralph Cheyney and Jack Conroy. Arthur H. Stockwell, Ltd., London, \$1.00.

THIS volume is the first of an annual series to be issued by the "Rebel Poets," an international organization of poets founded by Ralph Cheyney. This group is pledged to support international peace, feminism and the labor movement. In the desert of factional discord and antipathy, the Rebel Poets form an oasis to which all are welcome who sympathize with movements for human justice.

The first volume strikes the keynote of the age—the spirit of unrest. It is enlivened by the work of such poets as Arturo Giovannitti, Bert Cooksley, E. Merrill Root, Robert Whitaker, James Rorty, and Harry Crosby. Jo Kalar's strong poems on laborers, Alice Ferrin Hensey's brilliant portrait of a Congo half-breed, Marion Doyle's plea for a Negro convict, and William Ellery Leonard's superb ironic outburst against war are brave utterances of a decade in the throes of upheaval, but throughout the volume one feels an undercurrent of enthusiasm and "faith without which," to quote Ralph Cheyney, "there can be no poetry and no civilization."

LUCIA TRENT.

Books in Brief

ALEXANDER CAMPBELL. By Benjamin Lyon Smith. Bethany Press, \$2.50.

Obscured for many years by his reputation as the founder and leader of a religious movement that occasioned much controversy, the true greatness of Mr. Campbell's character and personality has only gradually won recognition in this age. His contemporaries knew and honored him as one of the giants of his time. Henry Clay, when secretary of state, wrote of him as "among the most eminent citizens of the United States, distinguished for his learning and ability." He had his limitations—more serious ones than this biographer

recognizes—but that he was a great man can be doubted only by those who were unacquainted with his work and character. Mr. Smith has long been a student of Campbell's writings. Some years ago he produced an abridged edition of the 35 volumes of the "Millennial Harbinger." More recently he has had at his disposal a great quantity of documentary material which had not hitherto been explored. While he writes in no critical mood, toward either his subject or the religious movement which he inaugurated, he has collected a body of material which will be indispensable to any future student of Campbell's character and career. Further researches into the history of American Christianity at the beginning of the nineteenth century would certainly have led him to correct the conventional exaggerated estimate of the bitterness of sectarian jealousy at that time. To give full honor to the early advo-

cates of Christian union does not require that the denominations should be represented as doing nothing but fly at each other's throats. As a matter of history, there was a great deal of interdenominational good will and cooperation between 1800 and 1830.

EGYPTIAN DAY. *By Princess Marthe Bibesco. Harcourt, Brace & Co., \$2.50.*

She spent two months in Egypt and wrote a brief book of brilliant jottings about it. Princess or not, this woman has a scintillant mind; and, being a princess, she enjoyed extraordinary opportunities, such as the occupancy of a villa on the bank of the Nile and the personal guidance of Howard Carter at certain points. Her comments never duplicate Baedeker. What she gives is not a picture of Egypt but a picture of herself seeing Egypt—and that is a sight worth observing.

CORRESPONDENCE

A Fair Chance for Labor Sunday

EDITOR THE CHRISTIAN CENTURY:

SIR: I respectfully suggest a change in the date of Labor Sunday. So far as the church is concerned, the day upon which it is observed is a most unfortunate one. In using the Sunday before Labor day, it does the obvious and logical thing; it places its own recognition of the interests and the cause of Labor on the Sunday closest to the day set apart for the general recognition of them. The logic of that arrangement is neat and natural enough; but the strategy of it is mighty poor.

If we are really sincere in our recognition of labor in the church, then by all means let us give it a day when there are fewer full cars on our highways, fewer crowded beaches on our shores, fewer hastily-prepared preachers in our pulpits, and fewer empty pews in our auditoriums. Let us give it a better Sunday than one of the leanest—if not the very leanest—in our whole church year.

So much negative criticism ought to be balanced, surely, by some constructive suggestion. Here is mine. It is simple. It may not be original. But I hope it is sensible, and to me it seems worth trying. It is this: Instead of observing Labor Sunday the day before Labor day, let us use the first or the second Sunday thereafter. Thus I think we should avoid most, if not all, of the bad features attaching to the present arrangement, without losing anything of value or significance.

Danielson, Conn.

HARDING W. GAYLORD.

The Situation in India

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Farson's account of the happenings on the Bombay Maidan one day last June indeed justified the use of strong language and I assure you that I join with you in deploring and condemning the governmental action that lay behind that horrible affair. Nevertheless, I have the feeling that if you had taken this event as a part of a vastly larger whole rather than as an isolated incident, both the general impression given and some of your final editorial conclusions would have been different.

That is partly because the article showed in juxtaposition the best of the civil disobedience movement and the worst of the government. The worst, perhaps, of the civil disobedience movement occurred in Sholapur last May. On Gandhi's arrest all the mill hands in the city struck and for two days were stirred up by congress agitators. On May 8 they staged a riot, burned four law courts with their priceless records, killed two policemen, and had to be fired upon before they would disperse so that 25 were killed and others injured. I do not for one moment suppose that Gandhi willed the Sholapur riots, yet it must be remembered that before he launched the civil disobedience campaign he frankly

stated that he knew that such things not only might but probably would, happen. And as to the better side of the government, it may well be asked whether the U. S. federal government would have tolerated at liberty a man of such revolutionary designs as Mr. Gandhi for as long a time as the government of India did. But just as the civil disobedience movement contains men of all sorts from the spirituality of Mr. Gandhi to the turpidity of the instigators of the Sholapur riots, so the government contains men who range in type from the lofty idealism of Lord Irwin to the sordidness of General Dyer. The root of the trouble is not in the breakdown of the Christian gospel, but in the large number of men in the British government who can think only in terms of government by fear. The only remedy, then, for the situation, is for more men really imbued with the Christian gospel to enter that government. It is certainly true that many Indians will follow the logic of your editorial and take happenings of this kind as reasons for the speedy departure of all missionaries as well as all English government servants, and for eschewing the foreign religion, but from this wider view it is evident that it is just for this reason that the gospel and gospel-imbued men are needed.

Sholapur, India.

S. P. HIEB.

Childish Excitement

EDITOR THE CHRISTIAN CENTURY:

SIR: I cannot resist the urge to write a protest to your article entitled "The Terror in India," printed in your July 2 number. I am a missionary who has been planting dynamite in India for the last 14 years. I am working and praying for the great explosion when the top will be blown off every edifice of oppression that crushes and blights the life of the millions in India, and a new order, an order after the mind of God will come to this land. I want to see India free. But I want it to be a real freedom, not one that is going to leave the great masses of India's untouchables at the mercy of the higher castes.

I hate as much as any one mere brutality. If the British or American troops in any land wantonly belabored the heads of innocent people who were going about their lawful business I would be one who, though not believing in war, would be so angered that I would want to go to war to stop it. But that is not the case in Bombay. While those beatings were going on daily I met men, Hindus here and there and I put to them this question, "Why is it that the men all about us here in the bazaar, in the law courts, in the schools in the streets are not being beaten? There are soldiers here. Why are they not beating? Because the people here are not acting in a lawless way. They are just as ardently longing for freedom as those are in Bombay."

And of course any right minded man, not carried away by his emotions to the extent that he cannot make sane judgments, has to answer that it is true. Men who go to war must expect

to receive knocks. These men in Bombay are engaged in war. True they have no guns. But it is warfare just the same. They are flouting established authority, no matter whether that authority is good or bad, lawful or unlawful. It is the established authority of the land and the place and it thinks it is carrying on for the good of all. It may be wrong about that. But when men deliberately flout that authority they must expect to suffer. For one to go into hysterics over it the way you do in your note and the way Mr. Farson does in his article seems to me utterly childish.

Fatehpur, India.

G. B. OGDEN.

Prayer and Football

EDITOR THE CHRISTIAN CENTURY:

SIR: The article, "Southern Prayers," by John Beaucamp Thompson, reminds one of the famous football team of Center college, Kentucky, which, some years ago, was made famous not only for its victories over all of the great college teams of the east for a given season, but because the team always went into its match games direct from a prayer meeting. This is another illustration of Mr. Thompson's statement, "Southerners do pray." Center college is a small denominational school with only 280 men from which to make up a team. This famous team is no more, and the college has doubtless found its true level in the football arena. Query: Did the Lord cease to win victories because the team ceased to pray or did first-class football material fail to go to Center college? In any event if the college began to square its football ethics with its prayers, it is to be greatly commended. Some colleges need to do this that are not located so far south as Kentucky.

Denver, Colo.

WILLIAM E. SWEET.

Prayer and the Weather

EDITOR THE CHRISTIAN CENTURY:

SIR: If bad weather and drought are caused by our Heavenly Father I can see how it might seem foolish for his ignorant children to interfere with his arrangements by their fretful and fussy petitions. Supposing, however, it should be caused by the "Prince of the power of the air." Is not prayer one of the spiritual weapons by which we fight him? If prayer begins with us I can see how we might hesitate to suggest to God how he run his universe. But supposing the impulse to pray is divine in its origin and that God is thus calling us to a finer fellowship in service, so that our very praying for rain makes us better equipped to use the glad results of it when the showers come! Therefore as a leader of my people when "heaven is shut up and there is no rain" I should count it a privilege and duty to summon them to the temple to pray.

Geneva, N. Y.

RAYMOND HUSE.

EDITOR THE CHRISTIAN CENTURY:

SIR: Speaking with a young farmer he said, "I do not believe in praying for rain, but I do pray for a good harvest. This prayer is in line with, 'Give us this day our daily bread.' For obtaining this it may be that rain is not what is most needed. In the long run, this drought may be the most effective. In ancient Israel, the land had rest every seven years."

Tamaqua, Pa.

ARTHUR C. THOMPSON.

EDITOR THE CHRISTIAN CENTURY:

SIR: I wish all your readers would share with me the intellectual and spiritual satisfaction in the noble words of Martineau in answer to the question, "Does prayer change the weather?" "God's rule of action in nature," writes Martineau, "we have every reason to regard as unalterable; established as an inflexible and faithful basis of expectation; and for that reason not open to perpetual variation on the suggestion of occasional moral contingencies. God, however, is infinite, and the laws of nature do not exhaust his agency. There is a boundless residue of disengaged faculty beyond. Behind and amid all these punctualities

of law abides, in infinite remainder, the living and unpledged spirit. Here he has made no rule but the everlasting rule of holiness, and written no pledge but the pledge of inextinguishable love; hence, without violated rule, he can individualize his regards; enter with gentle help; and while keeping faith with the universe, knock at the gate of every lonely heart."

Cleveland, O.

ANNA CREIGHTON HIGGINS.

EDITOR THE CHRISTIAN CENTURY:

SIR: I am concerned to point out two things that seem to me to have been overlooked by your contributors: First of all, it is just as possible to be dogmatic in asserting that prayer can not change the weather as in saying that it can. After all the bitter lessons of the past, our exponents of religion do not yet know how to avoid dogmatism in questions that they ought to see as referring to matters where their knowledge is relative and not absolute.

Secondly, the question itself should have been taken deeper to ask "Does prayer affect God?" If we can be sure of that, then the burden of proof rests on those who would assert that they know the precise limits where it does or it does not. Perhaps our modern leaders have reached that degree of familiarity with the Almighty, but if they have, then they find themselves in the same group as those who have all along been true to certain views in the Old Testament.

University of Denver,
Denver, Colo.

W. E. SIKES.

EDITOR THE CHRISTIAN CENTURY:

SIR: If we believe in the eternal laws of nature, implanted there by God himself, then prayer can absolutely have no effect upon the weather. If we believe in a miracle-working God then, of course, there is nothing that it is impossible for him to do. As we do not believe in a miracle-working God, we do not believe that prayer can affect the eternal laws of nature so as to produce rain when the atmospheric conditions do not warrant it. It is not true, as one of your correspondents says, that "the sovereign God can do anything he desires." One of the outstanding Jewish philosophers, Moses Maimonides, who lived in the 12th century, declared that "the impossible has a consistent nature and is impossible even for God himself, so that God could not convert a quadrangle into a triangle or vice versa." God could not make a hundred-year-old oak spring up in five minutes. He could not create a river without two banks, or form a valley without a mountain on either side, as the very nature of a river or a valley calls for these conditions. God is conditioned by the very laws which he has implanted in nature. True prayer is not for the purpose of changing the laws of nature, or altering the will of God, but is for the purpose of putting oneself in alignment with God's purposes and getting inspiration and uplift from our communion with him.

K. A. M. Temple,
Chicago.

TOBIAS SCHANFARBER,
Rabbi Emeritus.

EDITOR THE CHRISTIAN CENTURY:

SIR: One wonders whether or not Mark A. Matthews and James M. Gray are the only representative clergymen and theologians, in this country, who still believe in the God revealed in the Bible, in Jesus Christ, and in the experiences of countless multitudes of people, through all the centuries. If so, it would be no great wonder if atheism and infidelity were rapidly increasing in this country. If the doctrines advocated by those seven representative clergymen and theologians were true, or believed, by the rank and file of the people, they would not say, "Almost thou persuadest us to be atheists." They would be, not "almost," but wholly atheistic; or, if there be any God anywhere, he is utterly, and forever excluded from that one part of the universe in which we humans are, just now, most sensibly concerned.

Milwaukee, Wis.

W. W. HARRIS.

EDITOR THE CHRISTIAN CENTURY:

SIR: Does history afford illustrations of rain in answer to prayer? It certainly does. In 1918 on Decoration day the peo-

ple of the United States fasted and prayed for divine help in the world war. At that time everything was going against the allies. No important victory had been gained since the collapse of Russia. A few days after the day of prayer, a veritable cloudburst in the mountains of Italy cut the Austrian army on the Piave river in two and virtually destroyed it. This was the turning point of the war. Was the coming of this rain just after the day of prayer merely a coincidence?

Five years ago we had a drought as bad as the present one. At that time I proposed a day of fasting and prayer for rain. One of the modernist preachers opposed it, saying: "We are going to have rain within a few days anyway. A rain belt is moving this way. It has already crossed Oklahoma; it is over Arkansas now; it will be here in less than a week. If we have a day of prayer, everybody will say that prayer brought something that was coming anyway." This minister's views prevailed, and we had no day of prayer. The rain belt came as far east as Memphis and then stopped! West Tennessee got plenty of rain; middle Tennessee got none.

About three weeks ago it was my turn to preach at a union service of all the churches of the town. There had been no rain for weeks, and Saturday morning's weather forecast held out no hope for relief. I announced that I would preach on drought and rain; and it was my intention to suggest a day of prayer for rain. Saturday night we had a heavy rain, and there was no occasion for calling such a prayer meeting.

Columbia, Tenn.

D. D. LITTLE.

EDITOR THE CHRISTIAN CENTURY:

SIR: I believe in praying for rain when you can't help it. No man would sow wheat on the Sahara and expect to make it rain by prayer, of course; but if he plows, plants and cultivates in a country where a drought is exceptional—not more than one in a generation—he will pray for rain; and he doesn't think it very nice for some one to call him a fool for doing it.

I am speaking as a victim now. In the place of what we have seen without fail for a generation—green, growing corn, luscious pastures, flowing streams, contented cattle, wells of water, and hopeful tillers of the soil—we see dejected men, fields as bare as concrete walks and hotter, bleached and twisted corn blades, stream beds with dead and decaying fish, buckets that come up from the well half-full of muddy water, with the friendly robin departed to parts unknown, with hot blasts blowing from the south-west for days on end—well, we simply pray for rain. This may not square with Fosdickian rationality, but that "don't bother us none."

And when it does rain, we thank God. Is that irrational, too? If we are not permitted by the rule of reason to pray for rain, why should we thank the Lord for the rain?—it would have come anyway and he is due no thanks. This attitude helps us to feel that God is running the world, when we ask for things and are thankful for natural gifts.

Slater, Mo.

ERNEST F. RANEY.

EDITOR THE CHRISTIAN CENTURY:

SIR: If I found myself in dire need, and had done my utmost without avail, then I should pray to God confidently expecting that if it be wise and best God will answer my prayer in material as well as spiritual ways, using higher laws and means than those within my ken. "If ye, being evil, are able, how much more God!" God is not predestined, nor imprisoned within natural law, but has free will even as you and I, for God is greater than you and I.

Lorain, O.

HENRY COE CULBERTSON.

EDITOR THE CHRISTIAN CENTURY:

SIR: It is a bit unfortunate that any discussion of prayer should begin with the issue you have raised, because if there is any field where human wisdom might be taxed to make a request which would be just to every one it is found in regulating the weather. The impatience which is likely to arise over this question is less likely to arise if the problem is stated in a more personal way. Take such questions as these: Shall I pray that my

son shall be kept safe through the physical perils of a long voyage? Shall I pray for my baby whom the physician has said cannot live through the night? I have been out of work for months, my children are hungry, the morale of my family is breaking, I am getting desperate: shall I pray for a job? My daughter has left on a tour with a party of supposed friends. I have just discovered that one in the party plans to work her harm, I cannot reach her for days, shall I pray that she may be specially strengthened to meet temptation? Shall I pray that God will touch the heart of a runaway boy whose residence is unknown and bring him home?

Granted that in the last question the element of freedom for the boy adds a new element to the problem, it is still safe to say that the greater part of enlightened Christians pray with more or less confidence in such situations and do so without any sense that they are victims of "a crude, obsolete supernaturalism." In fact there seems to be rather overwhelming sanction in the teaching of Jesus for this very thing.

Some of us who have championed the social aspects of Jesus' teachings with their supreme emphasis upon love as the central moral principle of the universe have great difficulty (if we are to be consistent) in passing over what he said about faith. What he said about faith is about as radical as what he said about love. The very logic of events in our world has led us to feel that he was right about love as a principle for collective living. By what logic are we to say that he was mistaken when he marked out a range for faith which makes our materialistic generation stumble?

I did not pray for rain during the recent drought because I was not so sure but what our luxury loving, profit seeking American public might do well to taste a bit of the hardship which is taking millions of lives in China and has caused men to tighten their belts all over the world. I do not expect to pray about the weather. Too many people are involved for me to pray intelligently save in general terms. But the question as to whether prayer has any meaning in the objective world is involved in much that was written in answer to your question and I am concerned lest in our impatience we throw out the baby with the bath.

Cleveland, O.

EDWIN A. BROWN.

EDITOR THE CHRISTIAN CENTURY:

SIR: The scene is set on a great plain.

Worshippers gathered together: O Lord, we need rain. Our crops are burning up in the parched fields, we and our children are about to starve!

The Lord: I am sorry, but neither you nor I can do anything about it. It will rain when it gets ready to rain. How or when neither you nor I can tell.

Worshippers: What shall we do, Lord?

The Lord: You need another Lord who can help you, I cannot.

Worshippers: How can we get another Lord?

The Lord: A different kind of people could get a different kind of God. Every people has the God it deserves. You are so pleased with the machines you have made that you think the world is a machine like those you have made, which are turning you into machines and have produced me, a machine. The weather is "on its own," a part of a machine nobody understands. It is just by chance the whole human race has not been burned up by drought long ago. I accept no responsibility for it.

Worshippers: What good then are you to us, Lord?

The Lord: Not much, although of course you can imagine if you like that you get all your inspirational thought, impulses and influences from me.

Worshippers: How can we become a different kind of people and deserve a better Lord?

The Lord: Perhaps man is more than one of your machines, perhaps the world is more than a machine, perhaps there is another point of connection between your minds and the world which is not mechanical but spiritual. Your poets have dreamed it. I have noticed in the past history of your race that the poets have often been right. I know nothing of these things. Another God might be kin both to you and to the world.

Norton, Mass.

J. EDGAR PARK.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Disciples to Hold Three Conventions in Washington Next Month

Disciples of Christ leaders emphasize the fact that those who go to Washington, D. C., for the International Pentecost convention, Oct. 14-19, will have opportunity to attend two other conventions—the Disciples Youth convention, Oct. 15-19, and the World Convention of Disciples of Christ, Oct. 19-24. It is predicted that this series of meetings will be more significant than any other convention of Disciples since the Centennial convention held at Pittsburgh, in 1909. The 1930 meet will celebrate the 1900th anniversary of Pentecost, and in addition to addresses from scores of leaders among the Disciples there will be stirring messages from such world leaders as Dr. John R. Mott, Kirby Page, and others. Among Disciples who will speak are Robert A. Long, president of the convention; Rev. Roger T. Nooe, of Nashville; Dr. Alva W. Taylor; Pres. E. M. Waits, of Texas Christian university; Rev. R. L. McQuary of Anderson, Ind.; Dr. H. O. Pritchard, secretary of the board of education; Rev. Edgar D. Jones of Detroit, and Dr. Stephen J. Corey, foreign mission leader. The conventions will be held at the Washington auditorium.

Bryan Memorial University Opened Last Week

A few days before his death William Jennings Bryan suggested the establishment on one of the hills near Dayton, Tenn., of a college for young men, agreeing to give \$50,000 himself and to raise the balance of the money necessary for its establishment. After his passing, his friends took over the responsibility of carrying out Mr. Bryan's plan. A national campaign was begun to enlist 50,000 friends who would subscribe \$100 each toward the new school. Nearly a million dollars was subscribed and a site of 81 acres was donated by the citizens of Dayton. The administration building, erected at an expense of nearly \$400,000, is practically completed, and it is announced that the first session of the school began on Sept. 18. The directors of the Bryan Memorial university association adopted a "statement of faith" as the platform of the association and university. This statement expresses belief in God, the trinity, the virgin birth of Jesus, the origin of man "by fiat of God," the "bodily resurrection of all persons," and a Bible "inerrant in the original writings."

Bernard Shaw on Lambeth Conference

The Churchman quotes George Bernard Shaw on the Lambeth conference. "The bishops ought to have discarded the prayer book and the articles of religion, and a few other things," thinks Mr. Shaw; "then they would have got near the 20th century." "On the subject of birth control the bishops have given way under the overwhelming pressure of an accomplished fact. The whole thing is just an attempt to see whether the church can be brought into some relation with modern views. I do not think the church will gain any new

ground or make up the ground they have already lost."

Dr. Iddings Bell Says Something About Our "Civilization"

Dr. Bernard Iddings Bell, head of St. Stephen's college, spoke at Southampton, L. I., on Labor Sunday, and considered

very frankly some phases of modern American civilization. We live in a "tawdry and dingy" world, he said, in which the poor suffer from misery and the rich from boredom. "Industry run for goods and not for men has resulted in some few people being not reasonably wealthy but so stuffed with money properly unspendable

British Table Talk

London, September 2.

WHEN the temperature rises to 95 in these islands, we are not ready for it. The weather, which is our favorite gambit in conversation, becomes of thrilling interest. The aged talk of other days when

A Heat-wave, a Storm and The Prime Minister

The Serpentine, in which the present government has permitted bathing, was thick with bathers. Then there came the inevitable storm. I have never seen lightning so vivid, not even from Pelee island on Lake Erie; but in London we did not feel the brunt of the most terrible storm which Scotland and the north of England have known. The prime minister was involved in this tempest. He had been in London—talking of this or that (possibly) with liberal or other statesmen; he was flying back to Scotland and had reached the Cheviots when his airplane ran into a bank of fog, and descended at Catterick just in time. The storm broke half an hour afterward, and struck the house in which the prime minister sheltered. There was a loud explosion, but no fire. Those who speculate on the might-have-beens of history may reflect what might have happened if the airplane had been caught, or if the lightning had struck the house with more ruinous effects.

Some Celebrations

It is a hundred years ago since the Liverpool to Manchester railway was opened. George Stephenson was the engineer. There were half-a-million spectators. The duke of Wellington was present, and Mr. Huskisson, one of the members of parliament for Liverpool. The incident has become famous because of the death of Huskisson, who lost his head and got into the way of the Rocket, the famous engine of that day. The opening of that railway is to be celebrated in Liverpool by a pageant; carriages like those of 1830 will be there, and the people of Liverpool will be able to go back in imagination over a century. . . . The world of science has been celebrating the discovery which Sir Ronald Ross made a third of a century ago. It was he who discovered in the heart of India how malaria is transmitted. He is not only a man of science, he is also a poet, and his book published in Liverpool under the title, "Philosophies," contains the poems which he wrote day by day as he worked at his specimens, and the song of triumph which he wrote on the very day. If the railway train has changed the

course of human history, still more has Sir Ronald Ross changed the face of the world by his discovery. . . . The church, in particular the Catholic church, has been celebrating the 1500th anniversary of the death of St. Augustine. Such a man as that changes the character of human life more than any discoverer of science or of its application can do. Augustine dominated the thought of western Christendom for a thousand years. John Stuart Mill said mankind could never be reminded too often that there was once a man called Socrates. The church needs no reminder that there was once a man called Augustine, bishop of Hippo.

Geneva and the Unanswered Riddle

Those who think internationally are turning their eyes towards Geneva where the 11th assembly of the league will shortly be meeting. That most acute and instructed writer, Mr. Wickham Steed, shows what is the central difficulty in all the discussions of international affairs: "The pace of international thought and feeling about peace has long exceeded the speed limit of international lawyers. Behind the problem with which the 'General Act' seeks to deal, as behind disarmament and the Kellogg pact itself, lies a riddle hitherto unanswered: Can any member of the league, and any signatory of the Kellogg pact, claim neutral rights in regard to, that is to say in favor of, a covenant-breaking state or an eventual violator of the Kellogg pact? If not, what becomes of the old international-legal conception of neutrality? This grave topic will be debated, during the coming weeks, elsewhere than at Geneva. It will be the theme of the 36th conference of the International Law association, which is to open in New York on Sept. 2."

And So Forth

The islanders who dwelt on St. Kilda, one of the loneliest places in the world, have been brought to the mainland and only the puffins and other birds are left. . . . Mr. Winston Churchill is telling the story of his early days in the News-Chronicle. There is a charming tone in his recollections; but his story of school days makes readers understand the extraordinary gaps in his education. Though it is impossible to show where the fault lies, clearly there is something wrong in an educational system which can give so little to such a brilliant intellect. He did, however, learn the English language and he read widely in English literature.

EDWARD SHILLITO.

as to have resulted in a vast vulgarity and arrogance which have debased good taste and even further obscured the worth of the human spirit. . . . What dull and clumsy people we have been, with our eyes glued to possessions, making a crude and unimaginative stolidity out of God's good earth and the fruits thereof, and out of our own lives, lives that are filled with unrealized possibilities."

Sir Oliver Urges Scientists to Study Spiritism

Sir Oliver Lodge, noted English physicist and spiritist, speaking before a great audience of scientists assembled at Bristol, Eng., early this month for the conference of the British association for the advancement of science, warned his hearers that they could not afford to limit the field of their scientific inquiry to material things. Beyond the range of matter, he said, lie immense and unknown powers. "The fact is," he asserted, "we are in the midst of a spiritual world which dominates the material. It constitutes the great omnipresent reality whose powers we are only beginning to realize and whose properties and functions exhaust all our admiration. We

have concentrated too much upon matter and attended too little to the possibilities of space." Then, in a confession of his personal faith, Sir Oliver reaffirmed his open belief in spiritism. "We are surrounded," he said, "by a cloud of witnesses and helpers beyond the range of our sense organs. Our activities on earth form but an insignificant part of our whole existence." Spiritism, he insisted, was one of many fields for scientific exploration unconnected with material things. "Already spiritualists have discovered that mind can operate independently of brain, that a person is not necessarily limited to the performance of the organs of his body, that there exist individuals who can send messages mentally and others who can receive them. They call this process 'telepathy,' and, though it is not yet accepted by orthodox science, the fact that ideas can thus somehow be transmitted is becoming more and more recognized by reasonable people."

International Relations Institute at "International House"

The general theme discussed by the recent Institute of international relations held at the new International house at

the University of California, the gift of John D. Rockefeller, jr., was "The economic basis for international understanding in the Pacific area." The institute was attended by a brilliant gathering of scholars and students of international affairs. Greeting the members, Dr. Robert G. Sproul, president of the university, condemned war as a "ruinous disease."

New Zealand and Portugal Tire of the Movies

By increasing its motion picture tax from 25 to 37½ per cent, New Zealand hopes to be rid of the scourge of movies. It is announced that the Hays organization, which furnished 90 per cent of the New Zealand pictures, has advised its agents there to make no more contracts. A dispatch from Lisbon, reported in the Churchman, reports that Portugal has turned against the "talkies" and has decided to ban them.

Chinese Churches Petition for Repeal of Education Rules

A petition has been presented to the Chinese nationalistic government, asking for repeal of the restrictions against relig-

Among the new HARPER BOOKS

THINGS I KNOW IN RELIGION

By JOSEPH FORT NEWTON

Here are collected for the first time a group of Dr. Newton's most inspiring sermons, containing the substance of his preaching. In them the reader will find the challenging thought and eloquent phrases which have made him one of the foremost preachers of our time. Dr. Newton is the new co-rector of St. James Church, Philadelphia, and is the author of many books, including *The Builder*.

\$2.00

LIFE OF PHILLIPS BROOKS

By WILLIAM LAWRENCE

In this second volume of the "Creative Lives" Series, Bishop Lawrence presents his memories and personal recollections of Phillips Brooks. All the facts of his life are colorfully and charmingly told and illustrate the steps by which this famous preacher came to know men and to lead them on to a fuller knowledge of the nobility of Christ and the glory of a Christian Life. \$2.00

Recent Religious Book Club Selections

An Emerging Christian Faith

By JUSTIN WROE NIXON
\$2.50

Theism and the Modern Mood

By WALTER MARSHALL
HORTON
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HARPER & BROTHERS Publishers New York

DREAM POWER OF YOUTH

By PERCY R. HAYWARD

A vivid picture of independent youth with its ideals and dreams, and how the Church is cooperating to bring about a realization of these aims. \$2.00

PRAYER

By W. E. ORCHARD

Dr. Orchard describes the basis of Christian prayer and shows the value of the intercessory, mental and mystical types of prayer. "Dr. Orchard gives many fruitful and helpful suggestions in this book," says Dr. William Adams Brown. \$1.25

THE CHURCH IN POLITICS

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"Smashes straight and sure at the shameless sham of present-day attacks upon the Church for being in politics." John Haynes Holmes. \$2.00

THE SAYINGS OF JESUS

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"The history of the Jewish people in the time of Jesus and the message of Jesus are both systematically presented in a single volume in a way that gives perspective and comprehensiveness."—*Religious Book Club Bulletin*. \$3.00

THE ETHICS OF PAUL

By MORTON SCOTT ENSLIN

"A real book, extraordinarily vital, fresh and rewarding."—*Christian Register*. "Should prove greatly useful to the preacher."—*Christian Century*. \$4.00

HOW SHALL I LEARN TO TEACH RELIGION?

By BLANCHE CARRIER

There is probably no better book for the church school teacher who is anxious to discover what the new religious education really is.—*The Churchman*. \$1.50

ious education and worship in church schools, which are now in force in many parts of China. The petition is signed in behalf of the Church of Christ in China, the Methodist Episcopal church, the American Baptist society, the Protestant Episcopal church, the United Lutheran church, the Swedish Missionary union, the Evangelical church, the Church of the

Brethren, the Rhenish Missionary society, the Methodist Protestant church, the Basel Missionary society and the United Methodist society. Dr. A. R. Kepler, general secretary of the general assembly of the Church of Christ in China, in reporting the presentation of this petition, says, "We do not expect to see this accomplish very much with the ministry of

education. Its greatest value will lie in crystallizing the thinking of the widely scattered groups of Christians on this question of religious rights and religious freedom."

Dr. S. R. Harlow to Teach in Greece This Year

Dr. S. Ralph Harlow, for the past seven

Special Correspondence from Ohio

Columbus, September 9.

METHODISM'S largest annual conference has just met at Oxford, and more than 700 ministers in western and southern Ohio, members of the Ohio conference, now know their posts of service

Changes in Methodist Pastors

for the coming year. Six of the thirteen districts have new superintendents. These and other transfers bring new pastors to nearly twenty of the largest Methodist churches in the state, as well as to many of the smaller charges. Rev. Isaac E. Miller, once superintendent in Cleveland, goes from the pastorate of King avenue church in Columbus to direct the Columbus district, succeeding Rev. W. C. Hartinger, who leaves the state to take an Indianapolis pastorate. Another Columbus pastor, Rev. J. C. Bickel, fifteen years at North church, takes the Dayton district in place of Rev. Jesse Swank; Dr. Swank goes to Springfield Central church, Rev. W. H. Wehrly of that church to Urbana, Rev. J. W. Danford of Urbana to Dayton Raper church, and Rev. N. E. Butler of Raper to Grace church, Lima. Dr. Miller's successor at King avenue is Rev. Joseph S. Rosemurgy of Indianapolis and Dr. Bickel's at North is Rev. J. F. Lewis of Toledo. The Cincinnati district superintendency was filled when Rev. Arba Martin, former incumbent, exchanged posts with Rev. Arthur Staples of Trinity church, Portsmouth. Rev. W. J. Dunham of Broadway church, Toledo, succeeds to the Toledo superintendency with the transfer of Rev. C. A. Rowand from that office to First church, Newark; Rev. G. B. Parkin of Troy takes the Broadway pulpit, and Rev. T. W. Fessenden goes from the Newark church to St. Paul's Toledo, whose former pastor, Rev. B. Earle Parker, went to Salem, Ore., several months ago. In the Athens district, Superintendent H. J. Holcombe gives way to Rev. R. O. McClure of Middletown, and goes to First church, Findlay, as successor to Rev. Clarence H. LaRue. Rev. E. K. Johnson, formerly Zanesville district superintendent, more recently pastor at Walnut Street church, Chillicothe, succeeds Rev. O. L. Seward in the Defiance district; Dr. Seward goes to Grace church, Zanesville, as successor to Rev. J. M. Shimer, who in turn replaces Dr. McClure at Middletown.

German Methodists Vote To Disband

While the Ohio conference was in session at Oxford, the Central German Methodist conference, embracing 84 German-language congregations in seven states, met at Bucyrus, and took steps to terminate its existence as a separate conference; by a vote of 66 to 28, it decided

to disband in 1933, leaving its churches free to unite with English-speaking conferences in their respective localities. This action raises a question as to the future status of Baldwin-Wallace college and Nast theological seminary at Berea and other institutions supported by the Central German conference. Bishop Edgar Blake of Indianapolis presided at the Ohio conference and Bishop Thomas Nicholson of Detroit at the Central German. Bishop A. W. Leonard of Buffalo will direct the Northeast Ohio conference, said to be the second largest of all Methodist annual conferences, in its session at Mt. Vernon next week. Ohio has been without a resident Methodist bishop since the death of Bishop Theodore S. Henderson more than a year ago.

Actions Favored by Church Bodies

A resolution endorsing the plan of union adopted by national bodies of the United Brethren, Evangelical Synod and Reformed Church in the U. S. is being submitted at each of the four successive United Brethren conferences now in progress in the state, and at the earlier ones it met with little or no opposition. The recent Methodist Protestant state conference returned Rev. J. C. Williams, recently of Middletown, to the office of state president, a full-time position which he formerly held and in which Rev. Frank L. Brown succeeded him five years ago; Dr. Brown takes the pastorate of First church, Columbus. One item of general interest in the news of the Methodist Ohio conference was the defeat of a committee recommendation proposing that the body endorse the action of a New York conference favoring birth control. A resolution adopted by the Ohio conference opposes all candidates who advocate modification or repeal of the prohibition laws—especially significant since the democratic candidate for United States senator this fall is an avowed wet, while the republican candidate for that office and both candidates for governor are dry.

Welding Two Churches Into One

Progress continues in the work of welding the Congregational and Christian churches of Ohio into a single homogeneous body. The new "Ohio Conference of Congregational Christian Churches" has created a joint board of trustees on which both former denominations are represented. The former Ohio Congregational News has become the News-Herald, serving both constituencies. Realignment of districts of the two groups, with a view to merging them where they overlap, is being studied. The women's missionary societies of the two old denominations have

a joint committee at work on merger plans.

Fruits of Lutheran Unions

Transfer of a national denominational headquarters—that of the Lutheran Joint synod of Ohio—away from Columbus is one result of the recent union of that body with the synod of Iowa and the synod of Buffalo to form the new American Lutheran church. The Joint synod of Ohio, with a quarter-million members in 28 states, organized in 1818, has its national offices, its publishing house and its chief college and seminary (Capital university) in Columbus. The newly united body, with a membership estimated at a half-million, will have headquarters in Chicago. Rev. C. C. Hein of Columbus, president for several years of the Joint synod of Ohio, is the first president of the American Lutheran church. By bringing together the churches of the Iowa and Ohio synods in this state (there are none of the Buffalo synod here), the new American Lutheran church will assume numerical leadership among Lutheran bodies in Ohio, surpassing even the United Lutheran church.

Announce Topic for Pastors' Convention

"The Technique of an Efficient Pastor" is the theme announced for the twelfth annual Ohio Pastors' convention, to be held in Columbus the week of Jan. 18, 1931, by the Ohio council of churches. Problems the pastor meets in his everyday life and work will be the subject of numerous discussions and addresses in a four-day program. Twelve hundred ministers of 20 or more communions registered in the 1930 convention, the theme of which was "Christian Unity."

And So Forth

Formation of a federated church by the Presbyterian and United Presbyterian congregations at Salineville has brought the number of united churches in Ohio communities to 120, according to the count of the Ohio council of churches. . . . With approximately 10,500 pupils in weekday religious education classes in Dayton, 10,092 in Cincinnati and 8,000 in Toledo. Ohio cities are said to lead the country in enrolment in such schools. . . . Offering a schedule of Monday classes by which an active minister can carry five hours of credit courses on that day, Oberlin graduate school of theology is urging northeastern Ohio clergymen to "make their Mondays count." . . . The Ohio council of churches is organizing its sixth annual Prince of Peace declamation contest, an educational activity among boys and girls of 14 to 18 in the churches of the state.

VINTON E. McVICKER.

years professor of religion and biblical literature at Smith college, has been engaged by the American board for a year's

service on the staff of their school of religion in Athens, Greece. He sailed from New York early this month.

Angola Mission, West Africa, in Jubilee Celebration

At the recent jubilee celebration of the

Special Correspondence from the Philippines

Manila, August 1.

THE effect of the worldwide economic depression upon the Philippines formed one of the principal items of Governor-general Dwight W. Davis' annual message, delivered to the Philippine legislature when it convened **Government Revenues this week in Show Decrease** Manila. The local effects of the

economic depression have already produced a decline in public revenues. The internal revenue collections in May were 24.4 per cent under the revenues for the same month a year ago, and so the outlook for schools, roads, and public works is not very encouraging. Since there are already two millions of children of school age—or about half the total school population—out of school because there is no money to pay the teachers or to erect the schools, the hundreds of trained Filipino teachers who are importuning the bureau of education for work will probably be compelled to find employment in some other occupation.

Fitting Education to Filipino Life

Dr. C. A. Prosser of the Dunwoodie institute of Minneapolis, a leading authority on vocational education, recently made an exhaustive study of the public school system of the Philippines. He reported that the entire system of the islands is geared to meet the entrance requirements of the national university, the University of the Philippines. In spite of this fact, only about four per cent of the high school graduates ever enter college or university. Dr. Prosser recommended that industrial schools of a new type, giving two-year courses of study entirely independent of university requirements, be developed. The governor-general suggested to the legislature that they rescue the Prosser report from the quick oblivion which closed over it after its publication, and use it as the basis of training Filipinos to do work which is now largely done by foreigners, chiefly Chinese. "We should adjust our educational program so that those educated at public expense will be economically efficient and will fill a need in our economic life," he said. How desperately this is needed cannot be realized until one sees thousands of young men and women holding university degrees go back to their village homes at the end of each school year with no possibility of work other than that which can be done by the most ignorant too. The two occupations which demand the services of considerable numbers of educated men, government service and teaching, are hopelessly overcrowded. This is one result of imposing the unadapted educational system of a highly industrialized and economically self-sufficient western country upon a comparatively undeveloped oriental land where conditions are very different.

Favors Restricting Migration To United States

Jorge Bocobo, president of the National Christian council and dean of the college

of law of the University of the Philippines, returned yesterday from the United States, where he received the degree of doctor of laws, honoris causae, from the University of Southern California. The dean, who has ever been a crusader, has come back advocating that his countrymen be prevented from going to the United States unless they are able to prove before going that they will be able to take care of themselves there. He reports that a considerable proportion of the 50,000 Filipinos who are on the western coast of the United States are morally not a credit to the Filipino people, and believes that the prevalence among them of vice, unemployment, and the general instability which is inevitable when large numbers of men are shut off from normal relations with women of their own race will work a permanent injury to the reputations of all Filipinos. It

is characteristic of Dean Bocobo that he does not hesitate to come out emphatically on the unpopular side of a public issue. Just now one of the most prominent leaders in the Philippine government is advocating that emigration to the United States should be encouraged until so many Filipinos have gone that they will create a social problem of sufficient magnitude to cause the United States to grant independence to the islands in order that she might be free to apply her oriental exclusion laws to the Filipinos also!

Gandhi's Influence Felt in Manila

We have had a few repercussions of the Indian revolution in Manila. The not inconsiderable community of Indians engaged in trade here have held meetings and taken

(Continued on page 1165)

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Angola mission, Portuguese West Africa, there were present more than 5,000 natives and 120 missionaries. A chorus of 500 voices, rendering the cantata "Esther," made the singing an outstanding feature.

Noted Educator-Speaker Returns From China and Japan

Dr. James M. Yard, director of religious activities at Northwestern university, has returned from a summer spent in

Special Correspondence from the Southwest

Waco, Texas, September 10.

TEN days spent in assisting a brother pastor in evangelistic meetings at Newgulf, Texas, afforded a fair insight into the social and religious problems of the southwestern industrial village. Eighty

An Industrial Town In Texas

per cent of all the sulphur in the world is mined on the Texas coast and 40 per cent of this amount is obtained from the wells at Newgulf. There has been an immense outlay in money to bring from a depth of 500 to 1,500 feet the millions of tons of the sulphur, which lies in a huge dome. The Frasch method is employed, that of forcing water at 240 degrees fahrenheit down to the imbedded sulphur, thus liquefying it, and then by means of compressed air forcing it to the surface where it is pumped through heavily insulated pipes to a central vat and thence distributed in its liquid state over the vast accumulated mountain of solidified sulphur so that it cools and becomes a part of the dry heaped store. The sides of the mountain then are blasted, the sulphur pulverized, loaded by steam shovels into freight cars and conveyed to Galveston, from which place it is shipped to manifold destinations around the world. The village contains only the families of the staff and employes, a total of about 1,500. The lowest wage paid is to "rough-necks" so-called for their raw labor, such as ditch-digging and pipe-laying, and it amounts to \$4.80 per day, while skilled laborers receive much higher sums. Well-built houses, three to six rooms each, lighted with electricity, heated with gas, and supplied with free water, stand upon ample grounds and face wide streets. The rental ranges from \$12.50 to \$32 per month. The men appear to be well-satisfied, speak well of the company, and refer to the place as "our commonwealth." The company is liberal toward the public schools, and aids beyond the payment of taxes.

The Church in a Company Town

At its older plant, at Gulf, sixty miles away, this same company insisted upon a community church, but here it is experimenting with denominational churches. There are as yet only two, the Methodist and Baptist, the former worshipping in a rented hall and the latter in its own brick building. In the revival meetings we extended invitations to converts to unite with the church of their choice. Forty-three, mostly parents, joined the Baptist church, where the meetings were held, and I have not learned how many went into the Methodist church afterward. The village is only two years old, and in the single year since the organization of the Baptist church it has erected its building through voluntary contributions, gathered a membership of 150, a Sunday school with an average attendance of 150, and secured an

annual budget in excess of \$3,000, on which the company pays \$50 per month and occasional extra amounts. On the whole the attitude toward the church is friendly, and while there is much drinking, which is discouraged by the company, the morals of the village compare favorably with more diversified and much older communities. The company seeks to provide for the recreational life of its employes by furnishing an elegant community house and extensive golf links. The only other industrial plant on as large a scale as this in Texas, which at all approaches it, is that of a sugar refining company at Sugarland, which has brick cottages for its workers. These two villages are mentioned as exhibiting a far superior provision for their workers than do the numerous oil settlements, lumber camps, or manufacturing villages, such as cluster about Texas cotton mills, some of which are open to very serious criticisms from the standpoint of sanitation, wages, housing, morals, and general living conditions.

Churches Confronted By Hard Times

The drought in the southwest has reduced the production of cotton without raising the price; other products, notably cattle and sheep, are also low in price, and in consequence the churches are facing diminished receipts. One presiding elder said: "Heretofore I have stressed the conference collection, but this year when we confront such hard times, I am going to insist upon the payment of the pastor's salary first, for I feel our greatest resource is the local church, and if we let that go to pieces for lack of sustentation we can do little for the world thereafter." However, when this same presiding elder called the 24 pastors of his district together for consultation about the round-up of the year's work, they reported that despite the hard times their churches were paying in as well as usual. The late Dr. J. B. Gambrell, most renowned of all the Texas Baptist mission secretaries, used to tell his brethren: "It is not hard times, but hard hearts that keep the mission treasury empty."

And So Forth

Dr. Robert E. Goodrich goes from the pastorate of the First Methodist church, Shreveport, La., to that of the First church, Birmingham. He is succeeded by Dr. Angie Smith, who was pastor of Trinity church, El Paso. . . . The opening of the new \$500,000 Baptist church, Amarillo, Dr. G. L. Yates pastor, was an event in southwestern church circles. . . . Ross Sterling, who defeated the Fergusons for the democratic nomination for governor, is an active member of the South Main Street Christian church, Houston, and a greatly honored layman in the ranks of his brotherhood because of his generous contributions and leading personal services. JOSEPH MARTIN DAWSON.

Japan and China. Dr. Yard assisted Upson Close in conducting a party of American students of international affairs who

visited the principal centers of the far east and interviewed leaders in all fields of activity. For many years Dr. Yard was

a missionary in China. Since his return to this country he has become known as

Special Correspondence from Cleveland

Cleveland, O., September 15.

APPARENTLY the new secretary of the federated churches sits up nights devising schemes for making his organization useful to the churches of Cleveland.

One of his new ideas is an arrangement by which pastors are informed of newcomers in the natural constituency of their congregations.

A commercial organization, the Welcome Wagon Service, Inc., employs women to call upon new residents and tell them of various stores where they might trade. In the course of this visit she inquires as to the religious affiliation of the family, and passes on this information to the federated churches. All Catholic names are sent to the bishop, and Jewish to their educational alliance, with the compliments of the federated churches. A letter is sent to all Protestant newcomers welcoming them to the city and telling them that some pastor will soon call. Another letter and card, with blank for a report, is sent to the appropriate pastor with the suggestion that he call. A check is kept on him, and if he fails to get around to the newcomers in a reasonable length of time, the family is assigned to someone else.

Improving Church Music

Another innovation introduced by the federated churches is a music committee which expects to serve as a clearing-house for the churches in their dealings with professional musicians. A card catalog will be kept giving not only the name and address, but some judgment as to the musical ability of the available organists and singers of the city. This will enable the churches to get the worth of their money for their investment in music. On the other hand, singers who wish to gain experience in appearing before the public will be recommended to churches which cannot afford to pay for their service. It is also hoped to institute an annual music festival under the auspices of the churches.

Forums on Religion Planned

Definite arrangements are rapidly taking shape for the Cleveland Community Religious Hour, a new venture under the direction of E. R. and A. J. Wright, in which a committee of representative Protestants, Catholics, and Jews will sponsor a series of popular Sunday afternoon meetings to be addressed by leaders of their respective faiths. The Public music hall, which is owned by the city, has been secured for these meetings from Oct. 12 until April 26. The list of speakers thus far secured is most promising. Protestantism will be represented by Dean Shailer Mathews, Sherwood Eddy, Charles E. Jefferson, Henry N. Wieman, Dr. A. E. Haydon of the University of Chicago, Kirtley F. Mather of Harvard, Preston Bradley, and Charles W. Gilkey. The Catholic speakers will be Father John A.

Ryan, Father J. Elliot Ross of the University of Iowa, Father Jones I. Corrigan of Boston college, Father M. J. Ahern, Holy Cross college, and Dr. John A. Lapp of Marquette university. The Jewish representatives are Rabbi William H. Fineshriber of Philadelphia, Rabbi Stephen S. Wise, Rabbi Gerson B. Levi of Chicago and Rabbi Louis Wolsey of Philadelphia. Significant additions to this list are anticipated. All of these distinguished men are to speak on religious themes, and then answer questions.

How to Save Money

William H. Leach, editor of Church Management, has undertaken to devise ways in which the churches can reduce their expenses in the present era of falling prices without cutting the salaries of their pastors. His recommendations are: First, reduce the expense for music, where he suspects much money is wasted. Second, discontinue the "parish visitor," whom he considers a doubtful asset. Third, rearrange the schedule of parish meetings so as to economize on light and heat. These suggestions are interesting, but we suspect that whether a minister has his salary reduced, or manages to have the quartet offered upon the altar of economy depends very largely upon the extent to which the congregation loves its dear pastor and desires to retain his services.

Can He Sell in a Dull Market?

On Oct. 1 Orville L. Kiplinger, formerly pastor at Glen Ellyn, Ill., and Mansfield, O., and sometime chaplain of the Indiana penitentiary at Michigan City, will become the secretary of the Congregational union of Cleveland. His duties will have to do with both religion and real estate. Some years ago the trustees of the Congregational union thought they saw a chance to secure without cost the site for a new church, and purchased a considerable tract of suburban property, expecting to recoup the cost by selling the lots. The church prospered, but the real estate is still waiting to be sold!

JOHN R. SCOTFORD.

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Disciple Minister Begins 14th Year of Dallas Pastorate

Rev. Graham Frank returned last week from a vacation spent in Colorado to begin his 14th year as minister of Central Christian church, Dallas, Tex.

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Prepare for World's Convention In Brazil

Dr. Robert M. Hopkins, general secretary of the World's Sunday school association, has sailed for Rio de Janeiro to

complete plans for the 11th convention of the world body which will be held in that city in 1932. Local arrangements are in the hands of Rev. Herbert S. Harris, secretary of the Brazil Sunday school union.

Special Correspondence from Scotland

Glasgow, August 25.

SOME Scotsmen are, alas, not free from the litigious spirit, even when holding responsible position in the church. We have recently been treated to the details of a case where a discharged organist

Taking Choir Trouble Into Court

sued for three months' salary, which he claimed he should have had in lieu of three months' notice. The dismissal was for excessively loud playing of the church organ during Sunday services! Other organists please take note! The case was delayed for a week over the question whether a church could be sued like a business firm in the small debt court, but eventually it was tried and the organist lost.

Airing a Church Row

There was also the case of the Baptist minister in Hamilton, who sued five Scottish newspapers each for £1,000 damages, on account of alleged slander. There had been unfortunate differences in his congregation in 1927, the congregation taking sides, with the minister active in one faction. The opposing faction brought two actions to court in 1928, seeking justice for itself against the minister and the other faction. The minister claimed that the newspaper reports of these trials were false and calumnious, and injured him in his feelings and in his reputation as a minister of the gospel; hence the 1930 suit for slander. After a lengthy hearing, during which all the unfortunate church quarrel had once more to be made public, the judge decided that the newspapers had merely given a true and fair version of what had actually happened; he therefore exonerated the newspapers and found the minister liable for the expenses.

Property Questions Concerning Religious Orders

A more interesting case, and not one that could be said to be a perverse rushing to the civil courts, relates to a young lady who, at the age of 24, formed the intention of becoming a member of a religious order of the Roman Catholic church. The order was an enclosed one, and a member must take the vow of poverty, in which event any estate possessed by such a member must pass to the order. The lady's estate, including what she was likely to inherit from her father, amounted to over £12,000. Accordingly in 1923 she executed a trust disposition by which she assigned all her property to trustees, and commenced her novitiate in the Benedictine convent, Dumfries. At the end of her novitiate her health gave cause for anxiety, so she left the convent for a short time and resided at a Catholic convalescent home. On returning to the convent her health again began to give way, with the result that her medical advisers informed her she would have to give up all thought

of being a member of such a religious order, if she was to preserve her health. She, therefore, left the convent in 1928, since which time she has lived with relatives. She asked to receive her money back, and this case was to decide whether an intention to give up all one's property was, in changed circumstances, revocable. The court ordered the trustees to hand over the property, on the ground that the trust deed was of the nature of a testamentary arrangement which the young lady was free to alter afterward if she chose.

Forced Contributions to Church Support

One other church case might be mentioned: that where a parish minister sued a farmer in Paisley sheriff court for non-payment of his land charge (the stipulated payment from the farmer's piece of property toward the minister's salary). There was no legal defense, since the farmer knew he was violating the law of the country. He merely took this stand as a dissenter, in order to protest against being compelled to contribute to the upkeep of the Church of Scotland, of which he is not a member. The court of course ordered him to pay the specified amount, plus costs. This, it should be noted, was probably the chief issue which prevented the recent church union from being unanimous. It does seem an anomalous situation that in a free land one should be compelled to support a specific church, whether one believes in that form of religion or not. Every minister and member of the former United Free church had to ask himself, in order to determine whether he would enter the united church, "Is this compulsory payment to the Church of Scotland a worse scandal than our present senseless competition between two denominations which are otherwise as like as two peas? Is it more wrong to make some unwilling people contribute to a good cause than it is to divide every village and township into two rival camps in the name of religion?" The overwhelming bulk of the U. F. constituency answered, "No," and entered the enlarged church. They felt that parliament, the only final court of appeal between the obviously good people who stand on both sides of the question, had decided for a modified continuance of the old system, and also that this ecclesiastical tax—if one wishes to call it by this wrong name—was reckoned into the price which the owner, or whoever purchased it last, paid for the property. If there had been no annual "land charge" for the church tied up with the farm, it would have cost the buyer more money, just as property which is unencumbered with a feu-duty (perpetual ground-rent) sells for more than ground which is so burdened. In a real sense, it is part of the purchase price of the land, which may some day for the then fortunate owner be

(Continued on next page)

It is fully expected that at least 500 delegates from the United States and Canada will attend the convention.

Attribute Crime Increase in Britain to "Motor Age"

The British home office has issued the official criminal statistics for England and Wales, 1928, in a report presented to parliament and obtainable from his majesty's stationery office, Kingsway, London, W. C. 2. The report lists increases in certain crimes since the period preceding the world war as follows:

| | |
|--|--------------|
| Housebreaking | 72 per cent |
| Shopbreaking | 129 per cent |
| Attempts to break in.... | 110 per cent |
| Entering with intent to commit felony | 123 per cent |
| Obtaining money under false pretenses..... | 134 per cent |
| Frauds by agents..... | 177 per cent |
| Falsifying accounts..... | 149 per cent |
| Other frauds..... | 195 per cent |

With no prohibition to point to as the cause for such increases, the British authorities are forced to say that "the increase in this class of crime is therefore

SCOTLAND CORRESPONDENCE

(Continued from preceding page)

canceled, but there is no chance of this being done in the immediate future in this slow-moving old-world country.

Can This Be Scotland!

At the annual meeting of the National Bible society, Principal Rait of Glasgow university referred to the waning knowledge of the Bible in Scotland. "When I came to Glasgow 17 years ago," he said, "I found that any ordinary allusion to the Bible was at once caught up by the audience. In recent years this is not so, and this applies especially to the younger generation. I myself have found this in the classes at the university. One of my colleagues told me he had once referred in one of his lectures to Ananias and Sapphira, and his class looked puzzled. He asked his students what his allusion meant, and eventually one student replied that it was the title of an opera!"

And So Forth

Mr. James Brown, M. P., lord high commissioner to the recent general assembly, has been awarded the freedom of the city at Ayr, through whose streets, when a boy, he used often to run barefoot. . . . Principal Cairns of Aberdeen has been appointed Baird lecturer for 1931-32. These lectures were founded more than fifty years ago for the illustration and defense of the vital truths of religion, by James Baird, who gave during his lifetime half a million pounds sterling to the Church of Scotland for various useful purposes. . . . The Free Church of Shettleston has just succeeded in ending a 13-year vacancy, their last minister having been killed in the war. . . . It has just been announced that owing to the existing financial situation the plan to build a Seabury memorial cathedral in Aberdeen has been abandoned. The American committee has not yet discussed with the Aberdeen committee what form the memorial will take instead.

MARCUS A. SPENCER.

due to the incoming of the motor age. . . . The motor car enables the criminally minded in great towns to travel faster and farther afield into regions where they are not known and the chances of interference . . . are less."

Union Spirit in Dallas, Tex.

The Abbey Presbyterian church, Dallas, Tex., recently joined with its neighbor, First Methodist church, south, in a great Sunday evening service in the open air court of First church, "the cathedral of southern Methodism," when the pastor of the Abbey, Rev. L. D. Young, preached. A similar service has been held jointly for the past two years, with a large attendance from both churches. Rev. C. C. Gregory ministers at First Methodist church.

Barrows Lectures in India to be Delivered the Coming Winter

It is announced that the Barrows lectures will be delivered by Bishop F. J. McConnell during the coming year. For a while there was some thought of postponing the lectures because of the political situation in India. It was learned, however, that Bishop McConnell could not come to India a year later and final arrangements have now been made for the lectures during the coming cold season. The theme of his lectures has been announced as "The Application of Christianity to Social Problems and Movements."

Chicago Evangelical Lutherans to Build "Church Center"

A 12-story church center is being planned by First St. Paul's Evangelical Lutheran church, Chicago. The building will house an auditorium, Sunday school rooms, gymnasium, etc. The international offices of the Walther league of the Missouri synod will be located in the building, also a hospice occupying seven floors, to accommodate 175 young women. A two-story parsonage is planned for part of the roof, the remaining area being converted into a garden. A chapel with a seating capacity of 600 will adjoin the building.

United Lutheran Church to Expand in Brazil

The foreign missionary board of the United Lutheran church has voted to expand the work of that denomination now

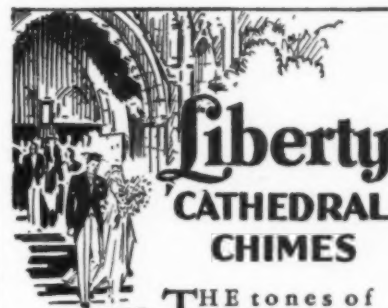
PHILIPPINE CORRESPONDENCE

(Continued from page 1161)

collections. They back Gandhi unanimously, I am told. Dr. D. N. Roy, an Indian professor on the faculty of the University of the Philippines, set forth Gandhi's program and methods before two enthusiastic audiences of the student forum in my own church. The point which aroused the most debate was Gandhi's technique of non-violence and truth. It was interesting to hear young Dr. Roy, a Hindu, defend this method which Gandhi got from Jesus, from the attacks of a highly skeptical Christian audience. A number of people asked the question, "Gandhi is sure to fail. What will happen then?" The answer was, "He might succeed. What will happen then?" One was honest enough to confess, "We couldn't follow his way. It would require inner discipline of a quality we do not have."

HAROLD E. FEY.

being carried on in South America. Rev. Paul O. Machetzki, of Buenos Aires, now on furlough, has created so much interest in the work and opportunities there that it has been voted to begin Lutheran work in the territory of Misiones, 690 miles from Buenos Aires, where an



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ordained German-speaking pastor will be sent.

Rev. Marvin Brandt Goes to Akron, O.

Rev. Marvin R. Brandt, for many years Congregational minister at Sheboygan, Wis., has accepted the pastorate of West church, Akron, O., and has already begun work. Dr. Brandt is a Yale man.

Ohio Lutheran Minister Goes To Philadelphia

Rev. T. Benton Perry, pastor of Trinity Lutheran church, Lakewood, O., has accepted a call to St. Matthew's Lutheran church, Philadelphia, one of the oldest congregations of the East Pennsylvania synod of the United Lutheran church. He succeeds there Rev. Edwin H. Delk.

New York Minister Dies On Vacation

Rev. Ralph Walker, of New York city, the founder of St. Simeon's Episcopal parish in the Bronx, died of heart disease at his summer home near Portland, Ore., on Sept. 8. Dr. Walker was at one time a lawyer, being a member of the Missouri and New York bar associations.

Special Correspondence from Chicago

Chicago, September 15.

ELSEWHERE The Christian Century is giving adequate attention to the triangular contest for the senatorship from Illinois between Mrs. Ruth Hanna McCormick, wet-dry republican nominee, Mrs. Lottie Holman O'Neill, dry independent, and Col. James Hamilton Lewis, wet democrat.

Your correspondent, however, cannot refrain from quoting an apt retort from Mrs. Ella Boole, national president of the W. C. T. U., to the courtly Colonel Lewis. Colonel Lewis, in one of his speeches, invited the W. C. T. U. to join him in a program of temperance, as outlined by the democratic politicians of the state. Mrs. Boole, not to be outdone in courtesy, even by the chivalrous colonel, replied inviting him in return "to join the W. C. T. U. in a program of personal observance of the law and support of the constitution as suggested by the President of the United States." The Anti-saloon league, as on previous occasions, is advising its supporters to ignore the referendum on prohibition, but the W. C. T. U. is urging that drys vote "No." "Former referenda on prohibition," says Mrs. Boole in a published statement, "were advisory, but in this case the republican senatorial candidate promises she will be bound by the direction given her by the voters. It is generally inferred that many candidates for congress and the legislature will abide by the results of the referendum in their home districts. A dry majority in down-state legislative districts would make it known that, regardless of Cook county, Illinois desires to support the constitution and to aid in law enforcement. A 'no' vote will aid enforcement. A 'yes' vote will hinder enforcement. Therefore vote 'no' on all three questions on this referendum. In addition, we advise all voters to support dry candidates regardless of party affiliations." While the W. C. T. U., in compliance with its established policy, refrains from indorsing political candidates, it seems impossible to interpret that last sentence as anything less than an indirect indorsement of Mrs. O'Neill.

Jane Addams At 70

"Chicago's foremost citizen," Miss Jane Addams, of Hull house, celebrated her 70th birthday at her summer home, Hull's Cove, Me., Sept. 6, where she received the congratulations and messages of appreciation of her life-long service to the underprivileged from a multitude of friends. An interesting interview is published in the Daily News of that date. In reply to a question as to what she considered the greatest social advance during

her life, she replied, "I consider that the outstanding achievement has been conferences and treaties between the governments of the world for reduction of armaments, outlawry of war, and the establishment of the world court." Prohibition, Miss Addams asserted, had "doubtless obtained a higher standard of living for the families of working men." Under date of Sept. 11 there is published a dispatch from Oslo, Norway, stating that Miss Addams has been nominated as a candidate for the Nobel peace prize. Miss Addams' notable leadership in the cause of peace, particularly through the Women's international league for peace and freedom, surely entitles her to serious consideration. Such an award would be a well deserved recognition.

* * *

The Menace of Racketeering

Chief Justice John P. McGoorty of the criminal court, in a special charge to the grand jury has ordered a war on racketeering, perhaps the most destructive of all the activities of organized crime. The racketeer "muscles in" to both the employers' and workers' organizations, promising the employer freedom from labor troubles, and the labor unions the success of their demands. The penalty for refusing recognition and rich pickings to the racketeer is slugging, bombing, or even murder. A committee of business leaders has been organized to cooperate with the law enforcing officers, which is all to the good. What is really needed, however, if effective cooperation, free from all suspicion of class interest, is to be secured, is the enlargement of this committee to include representative labor leaders. It will be very unfortunate if this fight on the racketeer comes to bear any semblance to another effort to crush union labor. Nothing could more effectively weld together certain of the labor unions and criminals ready to resort to any violence to enforce labor's demands.

* * *

And So Forth

The fact finding committee of the commission on political action of the Chicago church federation is busy preparing its report to present to the commission which meets late this month. . . . Dr. Hugh T. Kerr, moderator of the Presbyterian general assembly, Dr. Robert E. Speer, secretary of the board of foreign missions, and President John C. Acheson, of Macalester college, are announced as speakers at the three banquets of the Presbyterian union this season. . . . Dr. Robert A. Ashworth, recently pastor of the Baptist Church of the Redeemer, Yonkers, N. Y., begins on Oct. 1 his editorship of the Baptist, which has now passed out of the con-

trol of the denomination into private ownership. Dr. Ashworth will have to step lively to keep the pace set by Dr. U. M. McGuire, editor while the paper was the official organ of northern Baptists. . . . Rev. Carl A. Anderson, for 8 years editor of Evangelisk Tidende, and for many years a member of the Norwegian-Danish Methodist conference, died Sept. 11. . . . Mrs. Harry Pratt Judson, widow of the second president of the University of Chicago, died Sept. 12 at the Albert Billings memorial hospital. She was 70 years of age.

CHARLES T. HOLMAN.

BOOKS RECEIVED

- Hands Around the World, by Archer Wallace. Smith, \$1.00.
- Gospel Four Corners, by Frances Gilchrist Wood. Appleton, \$2.00.
- Christ in the Gospels, by Burton Scott Easton. Scribners, \$1.75.
- The Enlargement of Personality, by J. H. Denison. Scribners, \$3.00.
- Prayers for Special Days and Occasions, by G. R. F. Hallock. Smith, \$1.00.
- The Road to Faith, by Winifred Kirkland. Smith, \$1.00.
- Leaves from the Notebook of a Tamed Cynic, by Reinhold Niebuhr. Smith, \$1.00.
- Homely Homilies, by W. T. Gunn. Smith, \$1.50.
- Masterpieces of Russian Painting. Ed. by Michael Farhman. London: Europa Publications, 3 guineas.
- Wagons West, by Elizabeth Page. Farrar & Rinehart, \$5.00.
- David's Star of Bethlehem, by Christine Whiting Parmenter. Crowell, \$1.00.
- Tarbell's Teachers' Guide, 1931, by Martha Tarbell. Revell, \$2.00.
- The Magnificent Illusion, by E. Boyd Barrett. Washburn, \$3.00.
- The World's Best Religious Quotations, ed., by James Gilchrist Lawson. Revell, \$2.00.
- The Lord's Prayer in Practice, by an Unknown Christian. Revell, \$1.25.
- The Significance of Personality, by Richard M. Vaughan. Macmillan, \$2.50.
- The Church of England and Social Reform Since 1854, by Donald O. Wagner. Columbia Univ. Press, \$5.25.
- The Sarcophagus of an Ancient Civilization, by George L. Robinson. Macmillan, \$7.50.
- The Coming Religion, by Nathaniel Schmidt Macmillan, \$2.00.
- The Bantu Are Coming, by Ray E. Phillips. London: Student Christian Movement, 5 shillings.
- Growing Up in New Guinea, by Margaret Mead. Morrow, \$3.50.
- The Idea of Immortality and Western Civilization, by Robert A. Falconer. Harvard Univ. Press, \$1.00.
- Kitchener, by General C. R. Ballard. Dodd, Mead, \$3.50.
- Jefferson Davis: Political Soldier, by Elisabeth Cutting. Dodd, Mead, \$5.00.
- Blenheim, by George Macaulay Trevelyan. Longmans, \$7.50.
- The Back to Backs, by J. C. Grant. Cape & Smith, \$2.00.
- The Artist and the Critic, by Lynn Harold Hough. Abingdon, \$1.50.
- The Doctrine of God, by Albert C. Knudson. Abingdon, \$3.50.
- The Creative Home, by Ivah Everett Deering Smith, \$1.50.
- The Marks of an Educated Man, by Albert Edward Wiggam. Bobbs Merrill, \$3.00.
- Scientific Sidelights on Jesus, by Harrison Hale Stratford, 50c.

Announcement

FOR many years The Christian Century Book Service has rendered to readers of The Christian Century a welcomed service in the retail merchandising of the more vital books published in the field of religion. In more recent years the Religious Book Club has performed a service of a similar character, in the same field. In the interest of the patrons of both agencies, arrangements have now been completed whereby The Christian Century Book Service will henceforth be conducted by The Religious Book Club from its New York office. This happy arrangement will, we feel sure, meet with the unanimous approval of readers of The Christian Century, who will thus receive all the advantages of both enterprises. The same schedule of prices will be maintained, including the prepayment of postage. Subscribers will continue to see announcements of religious books in these pages, and The Christian Century, relieved of any merchandising responsibility, will enlarge and enrich its department for the criticism and appreciation of books. We believe that our patrons will find it easy to transfer their orders to the new address (Religious Book Club, 80 Lafayette Street, New York City) and we bespeak their continued good will in this new arrangement. Orders already addressed to this office will be forwarded to the new address.

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